

Vol. XXIX MARCH, 1934 No. 7

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Should Masons Wear Masonic Emblems?

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A NEW MASONIC SONG

Come, worthy Brethren, true and free,
Join in a royal song with me;
The great and immemorial fame
Of our Masonic Craft proclaim;
Let every voice and every heart
Contribute its fraternal part,
Uniting in fidelity
And homage to Freemasonry.
(Repeat the last two lines of every verse as a refrain, except after the last verse.)

The Order of Freemasonry
Extends o'er every land and sea;
It weaves a girdle 'round the earth
Of matchless strength and priceless worth.
Good men and true of every race
Its noble principle embrace
And everywhere, both great and small,
Freemasons meet as Brethren all.

Benevolence and Charity
Abound throughout Freemasonry;
And though, outside our brotherhood,
Its aims may be misunderstood,
The care of every Mason's heart
Is e'er to act a brother's part;
To solace pain, condole with grief,
And succor those who need relief.

By service, and by loyalty
To Order and Authority,
By reverence and allegiance due
Towards the G. A. O. T. U.,
Our ancient Craft shall ever be
A bulwark of stability;
Inviolable from age to age,
A proud and precious heritage!

Freemasons all! Freemasons true!
Health and prosperity to you;
Far from our ranks may strife remain—
Let harmony unbroken reign;
And when our earthly labours end
May each and all of us ascend
To that sublime Grand Lodge above
Where all is peace, and light, and love.

All:—

Here's to the song, the singer, too,
And health to all Freemasons true.
—W. H. Knight, Vane Lodge No. 3110
in The London Freemason.

NEW ENGLAND MASONIC CRAFTSMAN

ALFRED HAMPDEN MOORHOUSE, Editor
MEMBER MASONIC PRESS ASSOCIATION
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VOL. 29 MARCH, 1934 No. 7

TITLE Right Worshipful Frank Hilton, who might be properly styled the watch dog of the supply department at Masonic headquarters in Boston, as well as a mentor of the manners and weaknesses of the editor of this magazine, has brought us on the carpet in the matter of the title of the grand master. He says, and with authority beyond and above his own which could not well be questioned, that the holder of the highest office in Freemasonry in this jurisdiction is the "Grand Master of Masons in Massachusetts."

Knowing the perspicacity of Brother Hilton, his zeal in all good works as well as the outspoken lividity of his own expression, we accept with humility his correction of our slip, and promise in sackcloth and ashes, if not fear and trembling, to never allude to the G. M. in other than correct language hereafter. S.M.I.B.

WHITHER? Were it possible to gauge the composite mind of all the Freemasons in this country, what an illuminating experience it would be?

Three million men of as many different minds, with cross currents of every variety or shade of opinion, colored by many racial impulses; a thousand different conceptions of Craft ideals and purposes; much mediocrity of understanding; some faithful adherents to fundamentals, and in the great mass a somewhat confusing maze.

The manifold possibilities of Freemasonry have been evident to men of discernment for many years. It has moulded opinion in social and economic matters to a larger extent than is generally realized. Its influence has been very great.

With all the power embraced in such a great aggregation of mature minds, forming so influential an element in the nation's life, there yet remain untapped rivers of potential good awaiting exploration.

With the very first question asked of an initiate in mind, and the sincerity of the required answers indicative of the true ambition of its members, it is not difficult to imagine a compelling force for good. Certainly no vile or unworthy motive animates Freemasonry. If individuals stray from the course clearly set before them, it is because of human frailty, and not because of any failure of Craft principles.

The raw material for Freemasons comprises all kinds and conditions of men of lawful age who have been properly vouched for. Naturally the current of events in their daily lives affects to a great extent their conduct. If the consistently steady pressure of Masonic principle is brought to bear upon each member; if by his associations and from the example of others he sees the real merit in the fraternity, he cannot help being a good citizen and a factor for good in community, town, state and nation.

Freemasonry is what its members make it. This

fact has been emphasized in these columns repeatedly. The making of Masons consists in something more than their passage through the three degrees and the memorizing of a terminological formula. True, those steps are essential, but beyond it is a definite code of conduct in life, and it must be everlastingly impressed upon initiates that their work and responsibilities only begin at this point, that the essence of the ritual and its teachings have a continuing and practical significance greater almost than any other to which they will be subjected, and that its responsibilities cannot be avoided.

Unless and until Freemasonry fully recognizes its duty to society by a straightforward, undeviating progress toward its ideals, it falls short of being what it should be. When Masons carry into their daily life outside the lodgeroom the practical lessons of universal brotherhood learned therein, they will be realizing the purposes for which Freemasonry is designed, and upon which it must stand or fall.

"MASONRY FINISHED" Mussolini, addressing the legions of Fascism at Rome on the occasion of its recent anniversary, stated among other things that "democracy, socialism, *Masonry* (the Masonic order) is finished."

Whether or not we ought to be complimented at the prominence given to Masonry by this spell-binding dictator, we would be foolish not to recognize the inference or implications contained in his pronouncements. If the three former conditions of society alluded to by Il Duce are to be "finished" literally, it would seem to be by just such a regimentation of humanity and the limitation or stifling of individual human aspirations as he seems to a large extent to have already imposed upon his countrymen.

The state corporative system inaugurated in Italy is presumably his next step toward a complete and absolute Fascism. He has decreed legislatures to be superfluous, except for the purpose of carrying out one man's will. The principles enumerated by Il Duce, who apparently sees himself as a re-incarnated Caesar, have an appeal which in the light of many failures in the democratic formula, are to some extent justified.

But can the perfect state be attained through the methods he advocates, or rather insists upon? Granted some direct beneficial results accruing from the Italian dictatorship, which apparently can throw out any or all individuals, objects, policies, or systems impeding its will—what is left? Spiritual things count for little in the new state, yet these are of the very purpose of life—if Christian teaching is to be credited.

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The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry and the brotherhood of man.

Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

The subscription price in the United States, Two Dollars a year, is payable in advance. Foreign subscription, including Canada, is Three Dollars. Twenty-five cents a single copy.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

Address all letters to the New England Masonic Craftsman, Masonic Temple, 51 Boylston Street, Boston 11, Massachusetts. For the news and advertising departments call Hancock 6451.

Published monthly at Boston, Massachusetts.
Alfred Hampden Moorhouse, Editor and Publisher.

Should Masons Wear Masonic Emblems?

A Monthly Symposium

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A PRIVILEGE

By WILLIAM C. RAPP
Editor *Masonic Chronicler*, Chicago

OUR query, "Should Masons Wear Masonic Emblems?", has a rather mandatory tone, and if it be taken in the sense that it is the duty of a member of the fraternity to wear an insignia of the



Craft, the answer perforce must be in the negative. It is distinctly a matter of personal preference. We see nothing incompatible with the ethics of Freemasonry for a man to wear a modest emblem denoting that he is a member of the brotherhood. On the other hand, the absence of such an emblem does not signify that the member lacks pride in his connection, or is ashamed of it.

Why does a Mason wear a Masonic emblem? Because he is willing to let all who are interested know that he is a master Mason, whether they be of the order or not. With few exceptions, the wearer does not thereby blatantly advertise himself or the fraternity, or expect to gain material or other advantage. He is proud of his affiliation with the order and has no objection to letting the world know it in the most modest manner that this can be done.

Freemasonry teaches fellowship among its members, wherever dispersed, and that kindly courtesies should be extended to brothers of the Craft on all occasions. There are other ways, of course, in which the knowledge of membership may be conveyed, but that is only where the contact is immediate and intimate. Surely, it would not be practical or desirable that a member should ever have it on the tip of his tongue that he is a Mason. In our social and everyday casual contacts Masons should be able to identify each other, even though the knowledge of the existing tie may have little or no consequence.

We deem it a privilege vouchsafed to a Master Mason to wear an emblem of the order if he wishes to do so. If he unworthily and improperly uses this privilege he is guilty of an individual offense which may not be charged against the brother who is circumspect in all his actions.

Whatever conclusions may be reached as to the ethics of wearing Masonic emblems, the brother who pins one on the lapel of his coat must realize that he thereby assumes an additional responsibility to so conduct himself that his actions will not reflect adversely on the good name of Masonry. He proclaims to the world that he is a master Mason, and Masonry will be judged by his actions. If he be a true Mason

the emblem will be a constant reminder of his obligations, and while he should realize that he is not released from any of the obligations he has assumed by refraining from wearing the emblem, he cannot help but be impressed more strongly that the reputation of the fraternity is in his keeping.

We are aware that in some countries it is considered bad form to wear a Masonic emblem, and in such case the prevailing sentiment should be observed. The feeling against the practice probably may be traced to ancient times when opposition to the Craft on the part of autocratic secular power made it unwise to admit membership in the Craft. Happily no such sentiment prevails in this country, and if all Masons follow the tenets of the fraternity, it never will.

"WITH DISCRETION AND DISCRIMINATION"

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

THE question of whether or not individual members of the Masonic fraternity ought to wear emblems or other badges is largely one of personal privilege, and as a consequence is of rather small importance. There is no law on the subject except that certain states prescribe punishment in their statutes for the illegal use of Masonic insignia.

If a man likes to wear a canary colored vest with striped trousers or coat of another gay hue with a flamboyant tie and other sartorial impedimenta that is his privilege, and he can indulge it to the degree these things tickle his fancy or he derives pleasure from it.

Men of good taste, however, will in every case refrain from excessive or vulgar use of Masonic emblems. A tiny symbol, expressive to the initiated of a man's status in the Craft, cannot be objected to; ornate and gaudy display of relatively huge Craft insignia on finger, vest or lapel are in bad taste, and ought to be discouraged.

There is a certain type of person who delights in ornamenting his person excessively. Of such is the Negro. Presumably it is an instinctive act, the result perhaps of a repressed racial urge impossible of fulfillment in an earlier stage of development, and like the American Indians' feathers and beads, satisfies a primal passion.

The peacock struts his stuff—but 'tis the modest peahen that lays the egg. Nature endows individuals with odd impulses. The desire to pose as a "high Mason" is natural to some; the better informed element



in the community do not need to have attention directed to themselves. They are known by their works, and while not wishing to hurt the feelings of those craftsmen who feel they *must* make known to the world their membership in the great brotherhood through this means, our own taste favors nothing but the most modest display, if any.

Our English brethren, while not at all averse to the display of variegated orders, badges and other decorative personal adornment, indulge their penchant for this sort of thing only on appropriate occasions. At official affairs they sometimes bedeck themselves so that Solomon in all his glory would have to look to his laurels—were he there to compete. But on other occasions and in private life the British Freemason carries the jewels of his Craft in his head and breast, where they ought to be.

By all means let the man who seeks to show himself to be a Mason do so—but let not this be the symbol of his size in merit or craftsmanship.

If the wearing of Masonic jewelry is intended for other than legitimate purposes, then indeed the practice should be frowned upon. There are cases in this connection where such misuse has proved a boomerang, for it is a known fact that many men resent attempt at coercion by this means, and often will “lean over backward” rather than encourage any semblance of commercialization of the Craft relationship.

The use of Masonic badges should be governed by discretion and with discrimination.

NOT A HEINOUS OFFENSE

By Jos. E. MORCOMBE

Editor *Masonic World*, San Francisco

“**S**HOULD Masons Wear Masonic Emblems?” This our question has been long debated and variously answered, without any general agreement of parties to the discussion. Our British brothers

count such display as among the venial sins of American Masons. They in turn are mildly ridiculed in that they load themselves with decorations at Craft functions. One must allow for national tastes and varying sentiments. The American has a desire to label himself; to exhibit his affiliations so that he who runs may read. Your true Britisher has a horror of making show of the more intimate matters, believing these to be no concern of the general public.

One might pertinently follow out the thought given expression just above, and emphasize the typically American desire to tag himself, and thus, as he thinks, blazon his own importance. Most of us fail of gaining any conspicuous place in the throng of our time and place. Our mental gifts and intellectual prowess are insufficient to raise us above the common level. So we seek some adventitious aid to make up for small stature. Here is at least one reason why men join the innumerable associations and fraternities. There is in such act the catering to a mild vanity, not at all ignoble nor properly subject to reprehension.



Put a small man in uniform and he struts with the best. He knows that the attention and perhaps the admiration of others is attracted. So if one can wear a badge of some sort he serves notice upon those he contacts that he has been deemed worthy of acceptance as a comrade or brother by sundry excellent men. If the particular decoration affected is supposedly of mystic import, and if the society it represents is notable for age, or widespread repute, or can boast the names of many great men, past and present, upon its honor rolls, the little fellow imagines that somehow he shares in a lot of accumulated glory. He is of a class with the poor devotee who believes that of his own worth and good deeds he cannot achieve salvation, yet takes as from a common reservoir the excess “merits” of the saints.

Now if this diagnosis is within the truth, why should any deny pleasure to one who wears a Masonic emblem? The square and compasses on the lapel should stand for decent citizenship, integrity of manhood and a desire to stand on the side of the right. If the otherwise inconspicuous individual wishes to thus advertise his good intentions, surely no harm is done. Or if one persuades himself that he is the custodian of vast secrets, symbolized by the emblem he wears, why disturb his harmless satisfaction? We are all the victims of illusion, small and great, and by them is life made bearable at times.

Anyway, and for my own part, I am not going to criticize or condemn the brother who wears an emblem. For at least he is not ashamed of the fraternity nor afraid that others shall know where he stands. But may the good Lord deliver me from consorting with that one who carries his taste to the extreme of grotesqueness; who puts on a lot of incongruous jewelry of large size, meretricious design and miserable workmanship.

MODESTY SHOULD GOVERN

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

PERSONALLY, we like to see a modest Masonic emblem on a craftsman's coat lapel. Some do not. It is purely a matter of personal taste.

As in all matters of personal adornment, good taste and modesty should govern the wearing of jewelry of any kind—whether it be Masonic or frat pins, or rings or stickpins. It is far better to wear none than to offend by a vulgar display which betrays one's want of refinement and offends one's sense of delicacy.

We have all seen the man who goes around with two Masonic emblems on his lapel, another on his watch chain, a third on his finger in the form of a ring, and possibly others hung about him in otherwise unoccupied territory. He positively clinks as he walks about.

Such a one, to this writer as to most people of good taste, is at once a pestilence and an abomination—a stench in the nostrils of gentlemen. He is a blood-



brother to that other nuisance, the man whose personal card is adorned with all the emblems of the Craft and its allied orders. Both are anathema and richly deserve burning at the stake. Good taste is not in them.

In most foreign countries, the wearing of Masonic emblems is almost unknown—not because of any rule against it, but merely because it is regarded as “bad form.” It smacks of advertising or self-glorification. This is true in practically all European countries where Masonry is a social influence of any magnitude. In the Scandinavian countries, in England, France, Holland—in all of them the wearing of Masonic emblems is practically taboo.

Only in the United States has it become customary, and here only in the last 50 years. Such emblems were rarely seen as personal adornments until the latter part of the nineteenth century. Probably pride in our Masonic strength, our characteristic love of display, and some persistent advertising by manufacturing jewelers, all led to the gradual development of the habit here.

As stated above, the writer does not object to a modest Masonic symbol, modestly displayed. We believe, however, there should never be more than one, and that should not be obtrusive so as to cause offense to good taste.

E D I T O R I A L

(Continued from Page 196)

We doubt if the system which the intransigent Mussolini is imposing upon his people will long survive his passing, and that can't be far off. As far as Freemasonry is concerned, while the fraternity adheres steadfastly to the concepts based upon the Fatherhood of God and the brotherhood of man, it cannot fail or ever be “finished.”

As an interesting commentary on the times we live in, Mussolini's statement is interesting, if inaccurate. We would, however, be well advised to look over the structure of the Craft to see whether or not barnacles obstruct its course or leaks affect its safety. The timbers of our ancient Craft should be sound, the helmsmen versed in navigation. With these and a clear course in mind, Freemasonry need fear “neither king, prince, potentate, or any other person,” and the weight of the impeachments of its enemies will cause them to fall to the ground of their own error.

M.S.A. THE CRAFTSMAN has been favored with a report of the executive commission of the Masonic Service Association of the United States and a brief resume of the 15th annual meeting held on February 22d at Washington, D. C., appears on another page of this issue.

No one who has witnessed the birth and successive growth, apparent collapse and now its splendid resurrection, can have any but words of praise for Worshipful Carl H. Claudy, the executive secretary of the association.

Confronted with a demoralized situation, the result of extravagance and bad judgment on the part of an earlier executive, he has wrought well and by conservative and sound practice has re-instated in the eyes of most Masons an association conceived with high ideals, and a tremendously potential possibility for good in Craft service. The re-joining of several grand jurisdictions to this national society of Masonic grand lodges and the prospect of others doing likewise, is an augury of great promise.

No high enterprise was ever brought to success without travail and much effort: in the present circumstances it is safe to assert that a continuation of present policy and practices will place the Masonic Service Association in a position where it will be of incalculable good to the whole Masonic fraternity.

THE CRAFTSMAN congratulates Brother Claudy on the results of his faithful efforts and on behalf of the association bespeaks a fair consideration of its purposes and a support for the future program set forth.

MORGAN Because of a recrudescence of interest in the life and death of one William Morgan whose fate stirred this country a century ago, much is being written concerning him in Craft publications both here and abroad.

One would suppose that subsequent events of national and international significance which have since transpired would have relegated all this “Morgan affair” to the limbo of forgotten things, but his ghost will not lie, and like that of Hamlet continues to rise and stir the susceptibilities of Masonic readers.

A recent book on “The Strange Disappearance of William Morgan,” by Thomas A. Knight, has stirred up controversy and prompted the historian of the Grand lodge and the Grand R. A. Chapter of New Jersey to give evidence confuting certain information contained therein.

To those readers who are familiar with the celebrated “Morgan case” and its wide influence on the nation's life a hundred years ago, this new information will be read with interest. Whether or not it adds to the known knowledge of the creature's doings, it would be difficult to say. We give the story to our readers in its original form from the pen of a worthy and conservative writer, whose words should carry weight. And with tongue in cheek express the hope that its publication will not serve to stimulate a renewal of distracting controversy which could not at this late day settle anything.

Did William Morgan Go to Smyrna, Asia Minor?

By DAVID MCGREGOR, Historian Grand Lodge, F. & A. M. of New Jersey and Grand Chapter, R. A. M. of New Jersey

THE strange disappearance of Captain William Morgan of Batavia, author of "Illustrations of Masonry," published in that town in 1826, has been the subject of much discussion, based entirely on conflicting rumors and conjectures. No one knows what actually became of him.

Recent publications have revived this discussion, particular stress being in one case laid upon the old story of his having become a voluntary exile in Smyrna, where it is claimed he lived and died a Turk.*

Briefly stated, the story is that Morgan upon being released in Upper Canada and supplied with some money by his abductors, went on horseback to Port Hope on Lake Ontario, about fifty miles east of Toronto, where he boarded a vessel and sailed via the St. Lawrence River to Boston, a distance of some eighteen hundred miles, arriving there about November 1, 1826, where he lived *incognito* for some time, and eventually sailed thence to Smyrna, where, it is claimed, he had been seen and spoken to by several people on different occasions.

Morgan's alleged presence in Boston was based solely on a statement made in the *White Banner* of Pawtucket, R. I. which was quoted in the *Masonic Mirror* of Boston, April 1827, accompanied with a request that the editor of the *Banner* give the name of the man from whom he received the statement, and the name of the man from Batavia who saw Morgan in Boston. Two weeks later the *Masonic Mirror* published the reply made by the *White Banner* as follows:—

"A gentleman, by the name of Brown, who formerly resided in Batavia, but now lives in New York City, and who is well acquainted with the famous William Morgan, lately passed through Boston on his way to the State of Maine. On the 21 or 22 ultimo (we are not now able to say which), he met with a personage in Congress Street, Boston, whose countenance, in his opinion, very much resembled that of his old acquaintance, Captain Morgan, and he immediately accosted him by his name and title, feeling assured that he was not mistaken in his man. The gentleman, whoever he might be, drew his cloak around him and discovered some confusion, while he turned and hurried on without answer. He was closely followed and watched by Mr. Brown through several lanes till he made his escape among a crowd of people in the northerly direction of the City."

"Such are the facts stated at the time by Brown, of whom we know nothing, but have only the particulars from a gentleman who received them from Brown himself and others to whom he related them in Boston and Newburyport, where he gave an account of the matter."

The editor of the *White Banner* failed to give, as requested, the name of the informant to whom he was

*"The Strange Disappearance of William Morgan," by Thos. A. Knight.

indebted for that newspaper scoop, but vouched for his respectability.

Following up this story there appeared about a month later, another report from Rhode Island that Morgan had been seen in a printer's office in Bangor, Maine, trying to arrange for the publication of his travels in Canada; and the *White Banner* once again showed its unusual reportorial agility by publishing another scoop on August 15, 1827, giving an account of Morgan having recently been seen and spoken to on a stage coach going from New London, Conn. to Providence, R. I. and thence to Boston, and of his having freely admitted that he was the much-sought-after William Morgan, but dared anyone to arrest him, since he had not committed any crime, and was apparently armed for self defense.

These three statements seem to indicate that Morgan was roving around New England states without making any attempt to disguise himself, and had returned again to Boston in August 1827.

Commenting on Brown's story, editor Moore of the *Masonic Mirror*, drew attention, on April 7, 1827, to the reward of one thousand dollars offered by Governor Clinton of New York, which he thought was sufficient to induce any person, if influenced by none but pecuniary motives, to use his best efforts in bringing this man to merited punishment, and followed this up the following week with a description of Morgan's personal appearance.

The *Masonic Intelligencer* of March 28, 1827 said "we understand that Captain Davids, the man who financed Morgan's book, is now in Boston procuring its translation into the Spanish language and contemplates embarking soon for South America. Editor Moore of the *Masonic Mirror* added, on April 7, that "a large edition of Morgan's book is now printing here in the Spanish language for the South American market." There is a degree of secrecy attending the execution of that work, which if Morgan or some of his party be not concerned in, is entirely unnecessary; and the question naturally arises: Is not Morgan printing this work and preparing himself for the purpose of going to South America?"

This was the first suggestion as to the probable intention of Morgan leaving the country for foreign parts, and was based entirely on surmise. This idea was further elaborated upon in the July 7, 1827 issue of the *Masonic Mirror*, which stated "That he (Morgan) may have left the country is possible, that he may have been concerned in the translation of his book into the Spanish language, is not altogether a paradox. It is true that an edition of 10,000 copies was printed in this city in that language and sent to South America, and Morgan may have accompanied them for aught that we know to the contrary."

Harking back to this story, the editor of the *Bunker Hill Aurora* of Charlestown, Mass. said in the issue of April 1828, that he had it on good authority that

the brig which carried those books to South America went from thence to Smyrna, implying that Morgan might have also gone thither.

Thus did surmise prepare the way for the reception of stories to the effect that Morgan had actually been seen in that far-off port on the Aegean Sea.

The earliest statement as to Morgan having been seen in Smyrna appeared in the New York *Evening Post* of April 14, 1828, when the editor, Mr. Wm. Coleman, published an interview he had with "The Captain of a ship recently arrived from Smyrna, who informed him that there is now living in Smyrna an American who is undoubtedly the much-talked-of mysterious Mr. Morgan."

"He arrived at Smyrna about a year and a half ago, in a brig from Boston, and immediately placed himself under the protection of the Hadji-Bey, was circumcised, endued himself with a monstrous turban and a pair of wide trowsers, had his head shaved, and became an accomplished and undoubted Mussulman."

"He frequently spoke of the United States, and manifested a very intimate acquaintance with the western part of this State and the Canadas."

"He had when he arrived at Smyrna a considerable sum of money with which he commenced business, but the Turks took an opportunity of robbing him, in spite of his turban; and when our informant left he was very anxious to return to the United States."

"He real name could not be ascertained, because when asked he gave himself different appellations, but it was the general opinion among the American merchants and captains at Smyrna, that he was no other than the unhappy murdered Morgan."

"He was commonly known by the name of 'American Turk.' Our informant describes him as being a man of about fifty, about five feet eight or nine inches and rather stout."

Taken literally this would indicate that this man was in Smyrna about the time Morgan's book was first put on sale, October 14, 1826, and if it was Morgan of Batavia, he must have left home some two or three months before the actual abduction took place.

Referring to this story, reprinted in the Baltimore *American* two or three days later, a man under the nom-de-plume of "J. P." wrote that "He knew this person, and was in Smyrna when he arrived in that port. The description given in the *Post* was certainly of the same man." He saw him for the last time in September 1827, begging his bread in the streets of Smyrna. He related his story thus: 'He had dreamed in America that he must go to Turkey and become a Mohametan, in consequence of which he took passage in the brig "Herald" of Duxbury, Captain Waterman, and sailed from Boston, paying \$100 for the passage.'

"The captain told him that he had scarcely conversed with him on the voyage, and he appeared a little deranged, but he knew nothing of his intention of becoming a Turk, nor did he mention it to any person till after he was made a Mohametan."

This story was reproduced in the New York *Evening Post* of April 21, 1828 in corroboration of the Captain's story.

If William Morgan of Batavia went to Smyrna via Boston after his abduction, he had at least ten ships to select from, between October 1826 and July 1827,

which sailed from there, with the port of Smyrna as their scheduled destination.

It would seem, however, that he chose one whose scheduled destination was the port of Trieste on the Adriatic Sea, at least six days sail short of Smyrna, viz., the brig "Herald," Captain Waterman.

Captain Waterman had returned on October 1, 1826 from a voyage to Cronstadt, and cleared from Boston on January 18, 1827 for Trieste, but on account of an ice-bound harbor did not get away until February 1; he stopped at Gibraltar on March 1 for a supply of fresh water and arrived at his destination, Trieste, on March 28, 1827, fifty-six days from Boston. This was the only chance that Morgan had of going with "Captain Waterman at that time often mentioned years 1827-28."

On his return voyage the captain stopped over at Leghorn for freight, was reported there on June 2, cleared from that port on July 24, left Gibraltar on August 14 and arrived at New York on September 17, 1827, with a cargo of "wines, silks, hats, etc."

He sailed from New York for Antwerp on October 27 and returned to Duxbury, Mass., on March 20, 1828, and thence to Boston. He cleared from Boston on April 12, this time for Stockholm, and was back again at Boston on August 28, where his brig "Herald" remained for the balance of the year 1828, sailing again in his command for Salem, Mass. on January 9, 1829, and thence to European ports.

The Boston *Palladium* of September 2, 1828 carried the following item:—"CAPTAIN MORGAN; we should not mention the name of this individual had we not been informed yesterday, by a gentleman entitled to most entire confidence, that Captain Waterman of Duxbury, a gentleman of undoubted respectability and veracity, who commanded the brig "Herald" on her last voyage from Boston to Smyrna, is fully convinced, in his own mind, that he carried William Morgan as a passenger. The gentleman who has given Captain Waterman's opinion on this subject is Mr. Job W. Tyler of this city, who sailed with Captain Waterman on his next voyage, as first officer of the "Herald."

Captain Waterman at that time often mentioned the subject to Mr. Tyler, and has since expressed his sincere conviction that Morgan was a passenger."

A writer in the Boston *Gazette* the following morning offered to bet \$100 that Morgan did not sail in the brig "Herald." Referring to this challenge the Boston *Bulletin* of September 27, 1828 said "it is not at all likely that the fact can be proved by any positive evidence, if it could, Captain Waterman would not merely declare his opinion, he would furnish proofs, if attainable."

Nevertheless, during all this verbal storm raging about him, Waterman, who was then in Boston or vicinity, never attempted to publicly confirm the statement accredited to him, let alone prove it. In characteristic New England reserve, he did not choose to make any public statement as to what he knew of the matter: or was it that he was not so fully convinced as to William Morgan being a passenger with him on the "Herald," as some would make it appear?

Mr. Brown claimed he saw Morgan skulking through the streets of Boston on March 21 or 22, 1827, and it is also claimed that he sailed with Captain Water-

man on the "Herald," which left Boston harbor on February 1, 1827. Both these claims cannot be correct. If Morgan went with Captain Waterman on the "Herald," he was nearing the end of his voyage to Trieste on March 21; and if this was true, it must have been Morgan's double, or shall we say ghost, that Brown saw on the streets of Boston, which, in true ghost-story style, hastily drew its mantle about it and vanished into thin air in a crowd.

It looks as if Brown had had an experience that comes to most people when travelling, when they unexpectedly see some person approaching them, who they are almost willing to swear on the spur of the moment, was some old friend from the home town, and upon this, not unusual experience, and on this alone, was the whole story of Morgan having been seen in Boston, predicated.

The *Amaranth* or *Masonic Garland* of February 1829 quoted at length a letter that appeared in the *Baltimore American* in which the writer stated he met a man in Smyrna in the month of March 1826 who certainly answered very closely to the description of Captain Morgan, and who he understood from American and other residents there, had arrived a short time before. He told him that he had been ordered by Mahomet to repair to Turkey and become a Turk. The Pasha to whom he made his purpose known supposed him to be insane and put him off, but owing to his persistency finally initiated him. The writer said he met him again on his return to Smyrna in July 1827 and became well acquainted with him.

He told him his name was Giraud, that he was born at Montreal, Canada, and had been in most sections of America, and lived for some time in New York. He understood and spoke French and English, with a slight touch of French accent in his English pronunciation. He was not engaged in any business at Smyrna and was a perfect loungeur, frequently asking him for money. He expressed a great desire to return to America and was quite willing to submit to any privation on the voyage to accomplish it.

Here we have three statements that the alleged William Morgan was seen and spoken to in Smyrna in the early months of 1826. Tyler said that Waterman was convinced that he carried Morgan as a passenger on his last trip to Smyrna. Now let us go back a little on Waterman's record of sailings and find out when he made that last trip to Smyrna.

On October 3, 1825 he cleared from Boston for Smyrna and arrived there on December 1; left there on December 22 and arrived at Boston on March 13, 1826.

This was the last trip made by Waterman to Smyrna in the brig "Herald" during the period in question and was evidently the one in which the partially demented man who later became known as the American Turk was a passenger.

This entirely precludes the possibility of his being William Morgan of Batavia, as the latter did not leave that town until September 12, 1826.

The *Amaranth* of Boston in its November 1828 issue, told of a man supposed to be Morgan who had been seen in Smyrna in June 1828 and was said to have lived in Canada, and was known as the "Canadian

Turk." He is described as of a sallow complexion with large dark eyebrows and lashes, and was apparently between 35 and 45 years of age. Morgan was at that time about fifty-four years old.

The Williamsburg *Plough Boy* was the source of another letter quoted by the *Amaranth*. It was dated Smyrna, September 13, 1828, and the writer said, "Before this time I suppose that you have heard we have Morgan in Smyrna. I have become well acquainted with him. He answers without hesitation to the name of Morgan. He says he is from the State of New York, has travelled over the greater part of the United States, was at Yorktown, Va. during La Fayette's visit there. It is the belief of all the American officers out here that he is Morgan the Mason, and intends shortly to write an account of his life and travels for publication. Would that he had done so, and thus saved so much fruitless efforts to find out something about the identity of this man of mystery."

LaFayette was at Yorktown October 18, 1824, but we know that William Morgan was a resident of western New York from 1824 to 1826, in fact we have a copy of a letter written by him at Batavia September 4, 1821 in which he speaks of his being entirely incapacitated by illness at that time, so that he was not able and could not afford to indulge in a trip to Virginia to see the French patriot at Yorktown.

Another letter from Smyrna dated November 1, 1828 was quoted by the *Amaranth* from the *Boston Courier* written by a young man employed on the brig "Palestine" of Boston. This brig sailed from Boston on August 5 and arrived at Smyrna on or shortly before October 31. He mentioned the great disturbance in America "a few years hence" about Morgan, and stated that he had met this man who had turned Turk, when he went ashore the day before, and was told by him the whole story of his leaving his native land, which the writer promised to tell all about when he got back home.

From these contemporary statements it is very apparent that there was a man of mystery in Smyrna, an American or Canadian Turk, who had abandoned the Christian religion for that of Mahomet, had adopted their mode of life and style of clothing, and become an object of interest and curiosity to the American seamen who reached that port. Someone started the report that he might possibly be the missing Morgan, whose disappearance had become a matter of considerable discussion in America, and the idea had been passed along from one to another among the visiting Americans, and more or less accepted as the truth without any serious attempt to verify it.

Had these statements been accepted at the time by any of the leading members of the fraternity in New York State, they would have, no doubt, sent out some reliable brother to Smyrna, in order to bring him back, or at least obtain duly authenticated evidence that he was indeed there, when it meant so much to the fraternity at the time, and more especially when it was said that he was most anxious to return to America.

If he was the much-sought-after Morgan he certainly was no more anxious to return than were the Freemasons of America to get him back, so as to give

the direct lie to the charges of murder that were being freely made against the fraternity as a body.

There were so many contradictions as to the description of this man in Smyrna, that it certainly left great room for doubt as to his identification, not one had been able to positively assert, that this mysterious man was William Morgan of Batavia, all they had to say was at best mere surmise.

There remains, however, another contemporary statement, in the form of an affidavit made by "J. H. W." of Elba, N. Y. which appeared in the *Times and Peoples Press* of Batavia, N. Y., on January 18, 1831, which was duly attested and sworn to before E. D. Davis, Justice of the Peace at Elba, N. Y. on January 1, 1831.

It began with a brief sketch of his early life in Connecticut and his voyage as a seaman on board the sloop-of-war Lexington until it was assigned to convoy duty in the Mediterranean for the protection of merchant vessels going to and from Smyrna, Turkey, through the Aegean Sea, from the depredations of Greek pirates and privateers, there being a war on between Turkey and Greece. His statement continues thus:—"While in the Mediterranean we were in all the principal ports in that sea, and at Smyrna particularly; that in October 1828 intelligence was received on board the Lexington by a packet of New York papers of the abduction of Morgan. . . I had not then been ashore, and did not then, and never have given any particular credit to the report; but being soon after on shore, had the curiosity to see the reputed martyr, William Morgan, and enquired of a Mr. Tuck, an English merchant, for him; was referred to a coffee house kept by a Greek, to which I went, and found an American in Turkish costume, genteely dressed, who went by the name of Morgan."

"He was an intelligent man, about 38 years of age, of a light sandy complexion, with large whiskers, blue eyes, and about 5 feet 8 inches in height."

"I became well acquainted with him afterwards, and saw him frequently while I remained at Smyrna, frequently drank with him; he was very attentive to Americans."

"In answer to inquiries I put, he informed me he had been in the western parts of the State of New York; described Niagara Falls, Buffalo, Batavia, Canandaigua, etc., and said he had been at all those places. I saw him on the day of leaving Smyrna; he drank with us all, and bade us a cordial farewell."

Having served his term of enlistment on June 9, 1829, he received his discharge and a certificate of unexceptionable conduct, and sailed the following day on the brig Tenedos, Captain Loring, arriving at Boston on August 23, 1829. From Boston he went to New Haven, New York, and other places, thence to Albany, and by way of Rochester to the town of Elba, where he became a resident.

On a visit to Batavia on business, and having the same curiosity to see and converse with Mrs. Morgan that he had with her reputed husband, he called on her and obtained an interview. "I stated that I had been at Smyrna and had seen the person alleged to be her husband and wished her to describe his person. She gave me a description, wherefore I immediately in-

formed her that the person I had seen could not have been her husband.

"About that time she discovered, as I supposed, a breast pin in my bosom consisting of a square and compass, and immediately started a suspicion that I had been persuaded by Masons to call upon her, and impose upon and abuse her feelings in relation to her husband. I assured her that I had not; that I came of my own accord, to ascertain whether the Morgan I had seen could be her husband; she, however, stated that she had seen the corpse of her husband, and that it therefore could not be him I had seen. . . Soon after this a perverted statement of my interview with Mrs. Morgan appeared in the *Republican Advocate* printed in Batavia, an anti-Masonic paper, false in every particular. The fact of my interview with Mrs. Morgan was the only fact correctly stated. In consequence of that statement, I have suffered much detraction and abuse, but more particularly of late. This system of abuse has risen to such a pitch that I feel myself called upon in this public way to repel it."

Little did he think in seeking this interview that, as a Mason, he was virtually putting his head in the lion's mouth by going to the home of D. C. Miller, the arch anti-Mason and editor of the *Republican Advocate*, with whom Mrs. Morgan then resided.

The publication of this letter brought a rejoinder signed by Mrs. Morgan, who had since the interview married George W. Harris. It appeared in the *Republican Advocate* of January 21, 1831, in which she reiterated the former contradictory statements as to the nature of their interview, and further stated that the description given by him of the man in Smyrna had not a shade of resemblance to her husband.

While they differed as to the details of that interview, they both agreed, from each other's description, that the man in Smyrna could not have been William Morgan of Batavia, and so fully satisfied was she of this, that she continued her preparations for the marriage, which took place on November 23, 1830.

We have verified from the shipping news and Navy records of that time sufficient of the statements made by the affirmant in regard to ships and persons mentioned and places visited, to satisfy the most scrupulous as to his veracity and reliability as a witness, and from the Elba records we find that E. D. Davis was a justice of the peace there at that time.

We might confidently rest our case on these contemporary statements, feeling assured that there was nothing in them that would justify the conclusion that William Morgan of Batavia had been a resident of Smyrna, Asia Minor.

Strangely enough not one of these statements have been mentioned by those who contend otherwise, but they have depended solely upon statements made from twenty-five to fifty-five years after the disappearance of Morgan, some of which were purely hearsay. Such statements must be treated with a great deal of caution, as they were subject to the errancy of memory.

They were collated and presented in 1886 by Bro. P. C. Huntington in his *Masonic Light* and have been copied almost verbatim by Bro. Thomas A. Knight without any evident attempt at verification. We will briefly review them.

Two "ancient sea captains" living in Salem, Mass. (no names given) in 1883 said they saw William Morgan at Smyrna about 1828, where he was carrying on business as a wholesale fruit dealer, largely interested in figs, which Dr. Rob Morris characterised as "a monstrous figment." No reasons are given why they believed that man to be William Morgan.

In 1875 Captain Masters said that he and Captain Ingalls were in 1830 accosted in the bazaars of Smyrna by an English-spoken man dressed as a Turk, with a long beard, trying to sell them bread for ship use. He told the captains that he had visited Canandaigua and other places in Western New York. Masters said he became convinced that he was the missing Morgan, although he refused to acknowledge the name, saying "I have forsaken my Christian name forever, being now a Mohammedan." Others have stated that he freely admitted that his name was Morgan.

Captain Masters expressed his opinion to the U. S. Consul at Smyrna, who admitted that there was a great mystery about him, and said he had received many letters from the United States inquiring about him. The Consul, however, firmly asserted that "*the man in question was an Englishman and not William Morgan, and he had so expressed his opinion in answer to all those inquires.*"*

Strange to say this opinion is entirely missing in Masters' letter as quoted by those who seek to prove that it was Morgan, and by whom the United States and the British Consul are erroneously marshaled amongst those upon whose testimony they base such claims. Neither of them said they believed that this man was Morgan of Batavia.

The United States Consul was Lieut. David Offley of Philadelphia, son of a Quaker minister who sacrificed his life in rendering service to the stricken during an epidemic of yellow fever in this city. He was appointed to the office in 1823, continued as such until his death in 1838, and was succeeded by two of his sons, the oldest of whom died in 1846. He was one of three Commissioners who concluded the first treaty between the United States and Turkey in 1828.

Surely we would be fully justified in accepting this official's opinion rather than a transient visitor, for no one had a better opportunity to inform himself as to this mysterious man and his antecedents, if he was a citizen of the United States, than had the official representative of that country, whose duty it was to look after American interests, and Americans' welfare in that important Asiatic port.

We have already seen that this man of mystery claimed he was born at Montreal, Canada, which would naturally bring him under the jurisdiction of the British Consul.

In 1883 the veteran newspaper correspondent, Ben Perley Poore, a Freemason, told of having been in Smyrna some forty years before (about 1843), when he was told that Morgan had lived there for several years after he was reported murdered; that upon his arrival there he had placed himself under the protection of the British consul, who took sufficient interest in him to find him a position in the custom house, but on account of being so much annoyed with people

asking him if he was Morgan of Batavia, he left Smyrna for Van Diemens Land, Britain's new penal colony for convicts of the higher social order.

Poore said that he took the statements of four English residents at Smyrna confirming his belief that the man known as Mustapha was none other than the missing Morgan.

This whole story by Poore, which was at best mere hearsay, sounds altogether too much English, to be at all applicable to a citizen of the United States, who had fought against England in the War of 1812. At the same time it confirms the opinion of the U. S. Consul that he was an Englishman. The thought of him leaving Smyrna aboard a British warship, entirely precludes the possibility of him being an American.

Bro. Joseph Bloom, who was made a Mason in Unitive Lodge in Paris in 1805 stated in 1855 that he became acquainted with an American gentleman in Smyrna in 1831 who professed the Mahommedan faith and went by the name of Mustapha. He was engaged at the time in teaching the English and French languages. They had often dined together at Salvo's on the Bay; he was quite familiar with him, and declared that the picture published with Morgan's exposition (so-called) of Free Masonry, was a striking likeness of his acquaintance in Smyrna.

The highly refined intellectual countenance and studious pose, as shown in that posthumous picture drawn by A. Cooley, is quite in keeping with Bloom's characterization of him as a professional gentleman. But it has been ridiculed as a glorified effigy, without any resemblance to Morgan of Batavia. Certainly those long, delicately pointed fingers never belonged to a man who has been for over forty years a brick layer.

Another point that tends to discredit Bloom's testimony, is the statement that he had told him he had sailed from Boston in the ship "Mervine," Captain Welch, owned by Langdon & Co. This ship does not appear in the shipping lists of that period.

P. C. Huntington said that within six months after Morgan's disappearance from Batavia, he sailed from Boston in the big "America," Captain Waterman, owned by Ezra Weston, of Duxbury, Massachusetts.

Captain Waterman was never in command of the "America" during the period in question, and during that time it was engaged solely in the American coast-wise trade, no record of it ever going to Smyrna can be found.

Captain Hitchcock said in 1875 that when a sailor on the sloop-of-war "Baltimore," he had seen this man in Smyrna in 1830, had not spoken to him, but *overheard* him admit to some officers that his name was Morgan, and that he was the person whose disappearance had created such excitement in America. Ezra S. Anderson is credited with a letter in the *Hallowell Advocate* (Maine?), declaring he had seen Morgan in 1831. No date is given to the statement, nor does it inform us where he saw this man, leaving us to surmise that it was in Smyrna, Asia Minor.

We find from the *Masonic Token*, Portland, Me., of October 15, 1875, that about 1832 a letter was published in the *Advertiser* from Ezra S. Anderson, who resided in northern Aroostook County, Me., stating that "Morgan was alive and residing in those parts."

There is a township in that county called Smyrna, and we wonder if this was the Smyrna Anderson had in mind. Certainly he could not be in Maine and Asia Minor at the same time.

With such contradictory and unsubstantiated testimony, we cannot see how any one can make the claim the William Morgan ever resided in Smyrna, Asia Minor.

The only points these statements seem to agree on are that there was a man of mystery in Smyrna at the time, an English-spoken man clothed in Turkish habiliments, and known variously as Mustapha, Morgan, American Turk and Canadian Turk, who had sailed from America, and was suspected of being Morgan of Batavia, N. Y.

The thought of this fleeing from justice and disguising himself by becoming a Turk, was entirely foreign to this man's every action while in Smyrna; for not only did he associate with, but at every opportu-

nity obtruded himself on, the American visitors. Ever bent on bettering himself by imposing on their curiosity and good nature, he was at all times ready to identify himself as William Morgan, that he might enjoy their favors in trading, drinks and money.

It would be a test of rare artistic ability to ask anyone to draw a composite picture of this man, who was said to be of normal height, rather stout, had shaved his head when he became a Turk, had very dark eyebrows and eyelashes, with a long beard, large whiskers, heavy mustachios, light sandy and sallow complexion, with blue eyes, age ranging from 35 to 50 years, genteelly dressed, wearing a monstrous turban and wide trousers, and yet withal having a striking resemblance to the clean shaved face, partially bald head and benign countenance of the man portrayed by A. Cooley as a true picture of William Morgan, the martyr of Batavia.

D. Mcgregor.

"Dauntless Daring of Death"

A MASONIC MEDITATION

By GEORGE WALTER BUNTON, B.S., A.M., D.D.

Death is the greatest event that can come to Mortal Man! Strange! You do not believe it? In that rather bold attitude, we are not forgetful of the awe and the mystery of the cessation of life; nor are we disregardful of the "horror" of Death—as viewed by the average individual. The scenes of mourning, and evidences of inconsolable grief that attend the last rites of the departed, have etched upon the human heart those pictures of woe and of wretchedness that time or eternity cannot wholly erase. This very day the departure of the Spirit of a friend called me to revere that Friendship by visiting the "City of the Dead" where, amid flowers that never die and marbles that shall out-wear time, her body was laid to rest with a "prayer and a committal" that rang like a symphony of hope through the trees that seemed to hush even the whisper of the breezes until the prayer were done! "Blessed are the dead that die in the Lord," were the spoken words which have lived through two thousand years of crushing and changing phases and vicissitudes of human life. There is not written language today in which the race exchanges thought that does not have that phrase. "I am the resurrection and the life" has softened the pillow of death a hundred million times and "I will come again and receive you unto Myself" has nerved and hoped that marching human army, hosts, and generations that closely crowd toward the verge of the grave. "In My Father's house are many mansions" has reassured the sinking heart, and has made less frantic the release on life of the human hand failing in strength and fortitude. There must be a reason! Not alone does religion offer hope in the hour of decay, but Philosophy, too, adds its words of proof that there is something in man that resists and masters death. The quest for light on this universal fact has been the urge and inspiration of scientific and religious thought that dares to enter the realm of Life and Immortality.

Joseph Addison spoke for every man, when he has

his soliloquizing character, with the dagger in hand for his undoing, speak these words:

*"I'm weary of conjectures—this must end 'em.
Thus am I doubly armed: My death and life,
My bane and antidote, are both before me:
This in a moment brings me to an end;
But this (conscience) informs me I shall never die.
The soul, secured in her existence, smiles
At the drawn dagger, and defies its point."*

And then this thoughtful creature, with death and life in hand, in the delirium of his joy and of faith forgets the cause that would drive him hence of his own accord, and lifts his soul towards the Gates of Light and sings:

*"The stars shall fade away, the sun himself
Grow dim with age and Nature sing in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wrecks of matter, and the crush of worlds."*

He must have been a Mason. For in no lesser terms should a Mason ever speak! The first lesson of enduring impression that reaches the mind and the heart of a Mason, is that "grip" of power and of might that raises from "a dead level to a living perpendicular" in triumph of "life" over tragedy.

From first to last Masonry is a philosophy, yes, and a religion, too, of man's Immortality. Early in his career the Mason should learn the values of sorrow and of toil: "From labor to refreshment" is the program of racial toil that provides the bread with the sweat of the face. It is Masonic language when I say: "To learn to suffer, to learn to die, is the discipline of Eternity, the Immortal Novitiate." "Sorrow," says a German poet, "is the dog of that unknown shepherd that guides the flock of men." Death must be good—since it is so universal. Can you think that an All-wise Creator, a Provident God, would permit anything to be so universal, so masterful, as is Death unless He

*Syracuse (N. Y.) Herald, October 1, 1899.

would derive great good and great gain from its presence both for Himself and for His creation? There is not—there cannot be any evil in death but that which we may put into it: as is life so is death! True indeed, the relentless fingers of death trace their writings upon the walls of every human habitation. None can escape it. The King's cordon, and the pauper's rags are each alike impotent and unavailing in the presence of death. That last breath of air that dies away into Eternity from the lips of prince and beggar alike—cannot be brought back, cannot be bought back at a thousand costs of a king's ransom. Gaze upon it! Death—fraught within man, but Infinite Power just beyond him.

But, if they die not—only change: Then they are “lookers on” while we are loiterers here. They are “the cloud of witnesses” watching us while we struggle in the arena; fight on the fields of conflict; march on the sands of time; and bivouac at nightfall as a respite along the way—until we, too, like them shall fall with broken sword and shield outstretched—and Time shall know our place no more. Somebody, if we could but know it, among the Dead controls our destinies! “It is the dead that govern! It is the task of the living to obey.” Death is the Mason's true initiation, and sleep is but its symbol, its sign, and its lesser mystery. It was this great Event which to the Egyptian was his final rite that joined him to his God, to which event he always looked with joy. He must have been a Mason!

“Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit”—Jesus. The death of the seed is the prophecy of the harvest. Would you, fellow Mason, know what death shall do to you? Look at the single grain of wheat that dies in the ground and at harvest time see it multiplied one hundred fold. That is you: that is I. Death shall expand, shall enlarge, shall project your and my feeble personality, our frail selfhood until—in the realm of Worlds Beyond—we, too, shall be multiplied a hundred fold. But only death can make it real.

Socrates was masonically correct when he said: “The great consummation of all philosophy is Death”; and he who studies philosophy aright—and he is the Mason—is discovering how to die, because Masonry teaches one how to live. In the alluvial soil of the Valley of the Nile the Egyptian learned the lessons of his philosophy; and in the growing grain-fields he wrought out his faith and passed it on to us. To him the soul of Man was the seed hidden away in the flesh, and the mortal frame-work, man's body, like the shell of the seed, was consigned to its resting-place in the ground, there to await and there to experience the Power of Restoration—to be glorified and increased by its touch with the dust and the dark! Death, therefore, to the Egyptian was a source, a cause of renovation; to be touched by it was to be raised to a life of endless Ages, to a stature that should tower above the Ptolomies—Eternal with His God. He must have been a Mason!

When a thousand years before the Christian Era the dwellers of Central Asia turned the face of their corpse toward the Buddha; when the Mohammedan placed his corpse with its face toward Mecca; and when the Christian inters his dead with the feet toward the East, to catch the first rays of the Sun on the Day of Resurrection—all of these were and are but hopes and intim-

ations that Man can never wholly die! He can, he shall, he will, he must live forever more.

In the presence of the certainty of death, the Mason has a distinctive task assigned to him. The Mason must demonstrate to the world that the attitude of stoical acquiescence to the pain of the inevitable is not complimentary to a man made in the image of God. Mankind is on the move upward; from just now far he has come no one really knows; the steps by which he has come thus far are also veiled in mystery; but of this one thing man feels assured—the next step up will bring him back to God. If that step is to be taken through the door of death—then God awaits us just beyond!! That is the Mason's thought concerning death!

In that long, long journey out and away from God—and back again, we have gathered up some things worth while; and also there have been given us qualities and entities immeasurable in their eternal values. What of Them? The proper answer to that question will make acceptable to the mind of the Mason the definition of Immortality given to the world by Sir Oliver Lodge: “Immortality is the persistence of the essential and the real: It applies to things which the universe has gained—things which, when once acquired, cannot be let go.” The things in life “worthwhile” do not possess their worthiness merely by being constant in value; but those things of greatest worth have their value because they do ever increase. All progress is upward; and we are on the way up; Love and joy and satisfaction and faith and hope—things worth while—shall evermore enlarge and increase until they, with us, shall merge into perfection! But the road that leads to that takes the Mason by the door of death. The mutability, and the temporality, and the mortality of things in this present life need not perturb the Mason in the least. The things we see changing, and the things we see vanishing and the things we see perishing are not the things we even hoped would endure! Death has seized hold upon the imagination of man and it holds him in its spell; Death has charmed the emotions of man, and he is swayed by its spell; Death has marshalled the thoughts of man, and he is urged by its spell; Death has colored the motives of man, and he is moved or estopped by its spell! But the Mason gives the world a philosophy and a faith and his philosophy compel death at the last stroke of Time to be his servant whose long-used hands shall break the bars of man's Mortality—and set man's spirit free to wing its way back home! Paul was right, the Mason is right—when he and they say: “Death, where is thy sting?”

In those remote days when Spain was the unquestioned Mistress of the world; whose ships of commerce had gone—not far—but to the ends of the lanes of trade; whose glory and grandeur were the pride of her citizens and the envy of the world. Spain's teachers and wise men had strange conceptions of the bigness of the earth. They thought that the “Pillars of Hercules,” the two great rocks that stand on either side of the “Strait of Hercules,” as guardians against the sea, marked the end of the lands of the world. The “coin of the realm” was made to indicate that belief. On one side of the coin was the image of the King and on the other side was graven the “Pillars of Hercules,” and beneath them in Latin words were engraved these letters—*ne plus ultra*—meaning “nothing beyond

this.” Near the close of the fifteenth century an intrepid mariner came before the Spanish Court with evidences of a New World beyond the Seas. The proofs of Columbus were accepted with joy; and the King called in the scattered coins, and with sharpened tools in the hands of the gravers, he had cut away from the coin the negative *ne*, and left the new coins with the Pillars of Hercules in place, but beneath them, still in Latin, “plus ultra”—something beyond.

Beside the acacia bush, beside the tomb of the Grand Master and King from the nearby country; beside the tomb of every Mason and of every Man—Masonry with its Philosophy and its Faith assures and informs the world that “something is,” and athwart the gloom of death, and arching the dusk of the grave, the Faith

and the Hope of Masonry paint the rainbow of assurance on which is writ in letters of fire—*plus ultra*—“Something Beyond!”

The Christian Mason goes one step farther still; For him there is One who “has entered to that within the Veil.” That sort of a Mason walks with a swing of conquest and a tread of victory clean across the world and out toward—the END—without fear! He is assured that as he, just as have all who have gone before, shall walk out into the night of death, he shall not encounter a heartless, clammy horror, but shall find help and strength to make him strong; he shall find Eternal aid and sympathy, and the Mason and the Man as well can rightly say: It is the clasp of the Hand of Christ—the Grip of the Lion's Paw—from within the VEIL.”

The Masonic Service Association of United States

INFORMAL MINUTES OF THE FIFTEENTH ANNUAL MEETING

Held February 22, 1934, at the Raleigh Hotel, Washington, D. C., this, the largest, most successful and enthusiastic annual meeting of the Association, harmoniously and unitedly endorsed the actions of the executive commission, the labors of the executive secretary, and provided the maximum of enthusiasm and encouragement for the coming year.

After the call to order by M. W. George R. Sturges, P. G. M. (Conn.) chairman of the executive commission, the invocation by R. W. George T. Harmon, D. G. M. (S. C.) and singing of “America” led (as always in the past) by M. W. Walter L. Stockwell, P. G. M. (N. D.) the attendants listened to a short but cordial address of welcome by M. W. Vernon G. Owen, Grand Master in the District of Columbia.

Election of a chairman of the meeting being in order, nominations were called for, and M. W. Hubert M. Poteat, P. G. M. (N. C.) placed in nomination the name of M. W. Earl K. Bitzing, Grand Master in North Dakota, and he was unanimously elected to preside.

Following roll call, which disclosed that all member Jurisdictions were represented and that the representatives of twenty-eight Jurisdictions were present, the chairman appointed committees on finance, program, membership and memorials, with instructions to report at the afternoon session.

The report of the executive commission was read by the executive secretary. He did not read the twelve pages of the addenda, consisting of hundreds of expressions of praise and appreciation from leaders throughout the Masonic world for the work of the association, but copies of the report were placed in the hands of all present and have been mailed to all grand masters, deputy grand masters, grand secretaries and a long list of leaders throughout American Freemasonry.

It is unnecessary here to elaborate on the reception of this report, but expressions of surprise at the amount of constructive work done, and praises for the service rendered were heard in great numbers.

At the conclusion of the reading of the report, which was heartily applauded, on motion of M. W. Holt Ap-

gar, P. G. M. (N. J.) the chairman referred to the committees on program, memorials, membership and finance, those portions of the report germane to their activities, particularly the recommendations of the commission.

Delegates and friends were entertained by selections by a quartet, which were enthusiastically encored, after which Right Worshipful Doctor & Reverend Joseph Fort Newton was introduced and charmed the audience with a most remarkable and inspiring address under the title “Ebb and Flow”.

It is idle to waste words trying to express the tenderness, pathos, logic and spiritual insight of one of the greatest Masonic preachers and teachers in the land. Dr. Newton alternately jolted and enthused his audience, and gave them richly and generously of that inspiration which has made him a power in the fraternal world, as in the world of the church, and at the conclusion of a talk the like of which has certainly never before been heard in an association meeting, the large audience rose spontaneously to its feet, and applauded.

On motion of M. W. Holt Appgar, P. G. M. (N. J.) the delegates unanimously and enthusiastically elected Dr. Newton chaplain of the association for life, thus happily bringing back to labor in a field he loves, a man and brother whose influence is beneficent and far reaching.

A souvenir etching of the Washington monument was distributed to all present. This was made possible by the generous action of Mr. D. S. White, of the National Capital Press, who kindly donated a sufficient number of the prints for this purpose. The meeting then recessed for luncheon.

Called to order again at 2:30 P. M. by the chairman, reports of committees were called for, heard, and in all cases adopted.

The committee on memorials presented a report dealing with the fraternal dead of the jurisdiction in general.

The committee on program enthusiastically recommended the continuance of the Short Talk Bulletins, and the issuing of digests, programs and special reports.

The committee on membership extended a warm wel-

come to the Most Worshipful Grand Lodges of Arizona, North Carolina, South Dakota and Utah, which rejoined the association in 1933, and the hand of fellowship to a long list of grand jurisdictions known to be considering joining or rejoining the association at the present time.

The committee on finance reported that it had carefully examined the books, bank books, cancelled checks, vouchers, and itemized expense sheet of the association, and found them correct and balancing in every particular, as signed by a certified public accountant. Copies of the financial statement showing receipts, disbursements (by classification and months) and the fact that the association has no liabilities were given to all delegates. The committee recommended the passage by the association of the recommendations of the executive commission, which action was then unanimously taken.

The next business was election of chairman of the executive commission. M.W. George R. Sturges, P. G. M. (Conn.) was unanimously elected to succeed himself.

The Brotherhood of Heaven and Earth

This Brotherhood in connection with which there are many striking features, is one of the Chinese secret societies which are purely benevolent in aims, very different from such sinister associations as the Society of the Lily and the Sword, for example. It has branches wherever the Chinese race has penetrated.

Each Lodge of the Brotherhood is ruled by three principal officers, though in different localities they go by different names. In Malacca they are called the Eldest Brother and the Second and Third Brothers, while in Singapore they are known as the Master, Instructor and Vanguard.

The candidate for initiation kneels before an altar and between crossed swords held by the Second and Third Brothers, so as to form a triangle. Having repeated the obligation he strikes off the head of a white cock, saying: "So surely as a white soul dwelled within this bird, so surely shall a white soul dwell in me; and so surely as I have smitten off its head, so surely shall I lose my life if I prove unfaithful." The following sentences are fair samples of the obligation:—If a Brother crave my help and I give it not, may I die of a grievous ulcer; if I be bidden to a Brother's funeral and fail to go, may I lie unburied at the bottom of the sea; if I commit adultery with a Brother's wife, may the Brethren transfix me with swords.



The election of the new executive commission was proceeded with in order, and upon recommendation of the delegates from their respective divisions, the present incumbents were unanimously elected to succeed themselves: M.W.W. Holt Apgar, P.G.M. (N.J.), M.W.W. Madden Fly, P.G.M. (Texas); R.W. George T. Harmon, D.G.M. (S. C.); M.W. Walter H. Murfin, P.G.M. (N. D.); M.W. William E. Valliant, P.G.M. (Del.); and M.W. Alan M. Wilson, P.G.M. (N. Ham.).

The association passed resolutions of thanks and appreciation to various brethren for services rendered. After a touching benediction by Rev. and R.W. Joseph Fort Newton, Chaplain, in which, for the association, he expressed its humble gratitude to the Great Architect for the most successful, encouraging and happy meeting in our history, the fifteenth annual meeting adjourned, *sine die*.

At the meeting of the new executive commission, held immediately following adjournment, the present incumbent of the office of executive secretary, W. Brother Carl H. Claudy, P.M. (D. C.) was unanimously elected to succeed himself.

He then listens to an Ancient Charge, the gist of which is that he is to be industrious and charitable, and most strictly to respect the moral law. And after that he is taught the Sn. and presented with the Society's badge. In shape this is very reminiscent of the Jewel of the Mark Degree, and it bears a Chinese character which can be read either as "a pillar" or as "to establish firmly."

Many Chinese are of opinion that the Ritual of this Brotherhood of Heaven and Earth is a survival of a very ancient religious system which once flourished in China, and taught its doctrines by symbols taken from the builders art and the allegory of a temple built in the desert. Whether this be the fact or no, it is undeniably interesting to find it written in that ancient Chinese work, *The Great Learning*, that "A man should abstain from doing unto others what he would not they should do unto him, and this is called the principle of acting on the Square." And again, we find it written by one of Confucius' disciples that "Men should regulate their lives by the square and compasses, and by the ruling line as well. Thus shall they travel by the path of true wisdom." Extract from *Masonry in the Malay Peninsula and Archipelago*, by Bro. Hubert Banner, B.A. (Oxon.) F.R.G.S.



MARCH ANNIVERSARIES

James Madison, 4th U. S. President, said to have been a member of Hiram Lodge No. 59, Westmoreland County, Va., according to contemporary writings, was born at Port Conway, Va., March 16, 1751.

James Otis, statesman and patriot, became a Mason in St. John's Lodge, Boston, Mass., March 11, 1752.

William Pinkney, U. S. Attorney General under President Madison (1811-14) and later Minister to Russia and England, was born at Annapolis, Md., March 17, 1764, and was first Senior Warden of Amanda Lodge No. 12, of that city.

DeWitt Clinton, Governor of New York (1817-21; 1825-28) and General Grand High Priest, R. A. M., U. S. A. (1816-26), was born at a point where Albany is now located, March 2, 1769.

The 4th Duke of Atholl was, on March 24, 1775, installed as Grand Master of the Antients, in England, serving until 1783, when he declined reelection.

Robert R. Livingston, who as Chancellor of the State of New York (1777-1801) administered the inaugural oath to George Washington, was installed as Grand Master of New York, March 3, 1784, holding that office for seventeen years.

The Duke of Clarence, 3rd son of George III, was initiated in Lodge No. 86, Plymouth, Eng., March 9, 1786.

Edward Taylor, Methodist missionary and noted orator, became a Mason in Corner Stone Lodge, Duxbury, Mass., March 6, 1820, later becoming Grand Chaplain of the Grand Lodge of Massachusetts.

Return J. Meigs, Governor of Ohio (1810-14) and later Postmaster General under Presidents Madison and Monroe, died at Marietta, Ohio, March 29, 1824. He was a member of American Union Lodge in that city.

Luther Burbank, horticultural scientist and a 33rd degree member of the Southern Jurisdiction, was born at Lancaster, Mass., March 7, 1849.

William P. Duval, 2nd Territorial Governor of Florida (1822-34) and a member of Jackson Lodge No. 1, Tallahassee, Fla., died at Washington, D. C., March 19, 1854.

Rev. Thomas S. King, Grand Orator of the Grand Lodge of California

(1862-63), died in San Francisco, March 4, 1864.

Henry C. Barnabee, noted author and opera singer, became a member of Columbian Lodge, Boston, Mass., March 2, 1865. On March 2, 1890, he received a life membership in that lodge.

William F. Cody (Buffalo Bill), famous hunter and U. S. Indian Scout, was initiated in Platte Valley Lodge No. 32, North Platte, Nebr., March 5, 1870.

Henry M. Teller, Grand Prior of the Southern Supreme Council and Secretary of the Interior under President Arthur (1882-85), was elected Grand Commander, K. T., of Colorado, March 14, 1876.

Charles B. Aycock, Grand Orator of the Grand Lodge of North Carolina (1897) and later Governor of that state, was passed in Wayne Lodge No. 112, Goldsboro, N. C., March 18, 1892.

Capt. Robert F. Scott, Royal Navy, died in the Antarctic about March 27, 1812. He was a member of three lodges, including the famous Drury Lane Lodge No. 2127, London, Eng.

Samuel E. Adams, Active Member in Minnesota of Southern Supreme Council, died March 29, 1912, at Minneapolis.

Warren G. Harding, 29th U. S. President, was knighted in Marion (Ohio) Commandery No. 36, March 1, 1921. On March 21, 1921, he was elected an honorary member of Almas Shrine Temple, Washington, D. C.

Harry Kellar, celebrated magician and member of Lodge Fraternidad y Homa, Pelotas, Brazil, died at Los Angeles, Calif., March 10, 1922.

Dr. Henry Suzzallo, noted educator, affiliated with the Scottish Rite Bodies of Seattle, Wash., March 30, 1926.

William Howard Taft, 27th U. S. President and 10th U. S. Chief Justice, died at Washington, D. C., March 8, 1930. He was a member of Kilwinning Lodge No. 356, Cincinnati, Ohio.

Sir Alfred Robbins, noted English journalist and president of the Board of General Purposes, United Grand Lodge of England, died in London, March 9, 1931.

Ernest S. Barnard, president of the American Baseball League (1927-31) and a member of both York and Scottish Rites, died March 27, 1931.

Anton J. Cermak, mayor of Chicago (1931-33) and a member of Lawndale Lodge No. 995 and Columbia Commandery, K. T., of that city, died at Miami, Fla., March 6, 1933.

Maj. Gen. Charles King, who served in five American wars and was a noted novelist, died at Milwaukee, Wis., March 17, 1933. He attained the 33d Degree in the Northern Jurisdiction.

LIVING BRETHREN

Andrew W. Mellon, Secretary of the Treasury in the Harding, Coolidge and Hoover Cabinets, and later U. S. Ambassador to Great Britain, was born at Pittsburgh, Pa., March 24, 1854, and is a member of Grand Royal Arch Chapter at Philadelphia.

Claude A. Swanson, former Governor of Virginia (1906-10), U. S. Senator from that state (1910-33), and Secretary of the Navy in the present administration, was born at Swansonville, Va., March 31, 1862, and is a member of Pittsylvania Lodge No. 24, at Chatham.

Gen. James G. Harbord, noted World War officer and president of the Radio Corporation of America, was born in Bloomington, Ill., March 21, 1886, and is a member of the Scottish Rite Bodies at Fort Leavenworth, Kans.

Warren E. Green, former Governor of South Dakota and a member of the Scottish Rite Bodies at Yankton, was born in Jackson County, Wis., March 10, 1870.

James B. A. Robertson, former Governor of Oklahoma and a life member of India Shrine Temple, Oklahoma City, was born in Keokuk County, Iowa, March 15, 1871.

John H. Trumbull, former Governor of Connecticut, was born at Ashford, Conn., March 4, 1873. On March 31, 1903, he was raised in Frederick Lodge No. 14, Plainville, Conn.

The Duke of Connaught, Grand Master of the United Grand Lodge of England since 1901, was made a Mason in the Prince of Wales Lodge No. 259, March 24, 1874.

Edward E. Spafford, former National Commander of the American Legion, was born at Springfield, Vt., March 12, 1878, and on March 18, 1924, was initiated in Delta Lodge No. 451, Brooklyn, N. Y.

Chalmers L. Pancoast, Masonic author and editor, was born near Beth-

esda, Ohio, March 6, 1880, and is Grand Senior Warden of Knights Templar of New York.

Andrew J. Russell, former Grand Master of Arkansas, was passed in Green Forest (Ark.) Lodge No. 404, March 11, 1887.

Alva B. Adams, U. S. Senator from Colorado, received the 32nd Degree in the Denver Bodies No. 1, March 20, 1901, later demitting to the Pueblo Bodies.

James M. Rolph, Jr., Governor of California, was made a Mason in California Lodge No. 1, at San Francisco, March 5, 1903. He is a member of the York Rite, Scottish Rite and Shrine.

Major J. H. Tatsch, Masonic writer and historian, was initiated in Oriental Lodge No. 74, Spokane, Wash., March 27, 1909. In 1918 he became Grand Orator of the Grand Lodge of Washington.

Hanford MacNider, U. S. Minister to Canada (1929-32) and prior to that National Commander of the American Legion, was made a Mason in Benevolence Lodge No. 145, Mason City, Iowa, March 6, 1912. He is a member of both York and Scottish Rites and the Shrine.

Dr. John C. Palmer, Grand Chaplain of the Grand Lodge, District of Columbia, and Director of Work in Albert Pike Consistory, Washington, D. C., received the 32nd Degree, March 25, 1919.

William W. Brandon, former Governor of Alabama, received the 32nd Degree at Birmingham, March 18, 1921.

S. L. Rothafel (Roxy of radio fame) affiliated with Pacific Lodge No. 233, New York City, March 27, 1925.

John S. Fischer, former Governor of Pennsylvania, was made a Mason "at sight" by the Grand Master of that state at Philadelphia, March 7, 1928.

LEAVES FROM THE LOG OF A SECRETARY

By A. W. B. GLEADELL, A. Gr. Scribe,
West Australia

It has been suggested that I endeavor to interest you with a few experiences which have fallen to my lot during an unbroken term of Secretaryship of twenty years, during which time, thanks to the G.A., I have not missed a regular, emergency or rehearsal meeting of my lodge.

Over such a period it is only to be expected that, even in a numerically small lodge, the secretary must of necessity, especially if he be blessed—or cursed (take your choice)—with a sense of humour, have encountered much that was amusing and much that was the reverse.

In recounting these experiences, however, I am fully alive to the fact that

incidents which may appear interesting to myself may prove extremely boring to others.

Seldom have I seen members of a lodge look so utterly bored as during a lecture on what was largely a non-Masonic subject given by a late prominent member of the Craft, who, on being courteously awarded a vote of thanks after speaking for 95 minutes on a hot night, took another ten minutes to inform us that he had only given half the lecture and would return the following month and finish it. It is unfinished.

I recall one of my predecessors, a journalist by profession, opening his minute book one evening only to discover that he had omitted to write up the minutes, but without the slightest hesitation he read from a blank page an apparently faultless record of our previous month's proceedings, which was duly confirmed. A whispered explanation to a surprised deacon was passed on to an equally surprised W.M., who, however, made a show of signing them, but at the close of the meeting insisted on the secretary writing them up and bringing them to him for signature the following day.

An incident in connection with an initiation will show the necessity of care in such an important matter. A P.M. of a sister lodge approached me regarding a briend desirous of joining the Craft, explaining that he considered he would probably meet more kindred spirits with us than in his own lodge. The same evening at a rehearsal I mentioned the interview and the proposed candidate was apparently well and favourably known to several, one P.M., thinking so highly of him, undertook to propose him. A day or two afterwards the candidate left on a hurried business trip east, leaving his nomination paper in the hands of the P.M. who originally spoke to me regarding him. The candidate was duly elected, but returned only a day or two before his initiation. It was at the festive board I received a shock, when the proposer with whom I, earlier in the week, had arranged to propose the usual toast, came to me and said there must be some mistake, as never to his knowledge had he seen the candidate before. Subsequent inquiries showed that there were two men of exactly the same names in the same suburb, and I never inquired on which one the committee of enquiry reported. Suffice it to say that the candidate proved a highly desirable member, and, although now occupying an important position in the eastern states, remains a member of the lodge.

Caution is a necessary virtue in every Freemason, but is doubly so in a lodge secretary. I am always particularly careful when approached regarding men desirous of joining the Craft, usu-

ally replying that we have a very full members' roll and expressing doubt as to whether we have any vacancies, but promising to let them know. One evening a gentleman called to see me at my house and inquired if I was still secretary of my lodge, which I admitted. He kindly explained that he was favourably impressed with what he had heard of the lodge, and, as he was desirous of having his son initiated, would I take the necessary steps? He gave quite a satisfactory reason for not taking him into his own lodge and stated that, although the lad had been out of work for nearly two years, he was such an exceptionally fine boy that he was quite sure that once he was initiated he would be much sought after. Unfortunately, our lodge was quite full up with quite a long waiting list!

On two separate occasions I have been approached by brethren who explained that they had had a row in their own lodge and that they were desirous of linking up with ours. One of them had only received two degrees and his lodge, having, I am quite sure, ample cause for dissatisfaction, had delayed conferring the third, and he asked me to arrange to give him his third in our lodge, as he was tendering his resignation. There was nothing doing in either case.

A few years ago I received a letter from the secretary of an English lodge, stating that a personal friend of many of his fellow members was desirous of affiliating, but was without a clearance from his mother lodge, which was ours. He furnished full particulars of the brother's short Masonic career in West Australia, naming his proposer and seconder—two brethren who subsequently became premiers of this state—his then Perth address and the date of his initiation, which was thirty-five years ago. Reference to our records confirmed everything, but the treasurer reported that there were accumulated dues to the extent of seven guineas against his name, subsequently written off. Inquiries which I made showed that the brother bore an excellent character in the city, in fact, although only a few years in West Australia, he became a member of the Perth City Council—perhaps a doubtful attainment. Family matters necessitated a hurried return to England and probably ignorance of the necessity caused him to overlook resigning from the lodge and getting a clearance.

I brought the matter before our next meeting and we decided to grant a clearance on payment of two guineas, and in anticipation of his agreement sent on the clearance to the English lodge secretary, mentioning the fact that seven guineas was the sum actually due. By return mail we received

a very cordial reply, enclosing a bank draft for the full amount of seven guineas. I have had correspondence with the brother since, and, although about 70 years of age, he is very happy in his new lodge and regrets the long interval of non-Masonic intercourse. Incidentally he is a prominent personage in a large city in the north of England.

With reference to the collection of dues I recently mentioned a scheme which I put into practice many years ago. About a fortnight before the end of the financial year I drop a private note to each of those members whose dues are outstanding, generally about five or six, and inform them that we are desirous of closing the year with all dues paid and only two "subs" remain unpaid, "yours and mine, if you will try and do your bit, I will try and do mine." The scheme has never failed, and on one occasion a brother replied by return mail enclosing his cheque and kindly offering to help me should I have difficulty in finding the necessary!

I now make it a practice to hand over to the treasurer at the earliest possible moment all dues received. Some years ago, a day or two after our regular meeting, I prepared a statement for the treasurer and was about to enclose something over £20 in cash and cheques intending to deliver it to him that evening, but an interruption caused me to leave the lot all night in an open drawer in my office table. Of course, the premises were broken into during the night, and, although I had several articles taken off my table, the money, which included about £6 in hard cash, was left intact, money and stamps having been taken from other rooms. Bro. Burglar evidently remembered the peculiar moment, etc., and felt charitably disposed towards me.

On one occasion we were discussing the annual balance sheet, when a member, who is a financial authority, complained that the usual practice of sending a copy to members at least a week previously had not been followed, and expressed the opinion that putting them in the hands of members on the night of the meeting gave them little opportunity for proper consideration. Although not to blame, there having been delay owing to the absence of an auditor, I humbly apologised for the oversight as we were running rather late. The member was satisfied and the balance sheet duly passed. I took the opportunity, however, for the next twelve months of enclosing on every possible occasion, when sending a summons or other communication to the disgruntled brother, a balance sheet of some description, sometimes twenty years old. One day I met him in the street and he took me in to have a ginger beer, ex-

plaining that he owed me an apology for his attitude at that particular meeting and saying he couldn't understand why he should have thought he didn't receive a balance sheet, as, on going through his Masonic papers recently, he found he had *dozens* of balance sheets!

A visitor from the eastern states was announced one evening—not vouched for, and a P.M. was sent out to interview him. He possessed no documents and was duly examined. The P.M., who was something of a diplomat, reported that he was satisfied he had some kind of a Masonic education but not quite up to our standard, and he had therefore told him that, as we would be closing down shortly, it was not worth while his coming in. We entertained him at the festive board and he informed us that he was a member of a theatrical lodge in the eastern states, which met during the day but, he explained, primarily for social intercourse.

In conclusion, I wish to say how thoroughly I have enjoyed the occupation of the secretary's table and I have no hesitation in saying that, although a Master Elect may bestow the highest office in his power on the senior warden, he undoubtedly confers the highest honour on the brother he appoints as secretary.

Perth, West Australia.

PAUL REVERE

The most versatile man of his time and generation was Lieut. Col. Paul Revere, the "Messenger of the Revolution," born and died in Boston, Massachusetts, a past master of the Lodge of St. Andrew, and a past grand master of the Grand Lodge of Massachusetts. He was a dentist, engraver, silversmith, goldsmith, and the most celebrated bare-back rider of his time. He was twice married, a member of the "Boston Tea Party" of December 16, 1773, and a most devout patriot. Recently in New York City Miss Pauline Revere, a descendant of Paul Revere, has been chosen the most beautiful in the New York University School of Commerce, Accounts and Finance. She is 18 years old, a freshman, and lives at 42 North Kensico Avenue, White Plains, in New York state.

The contest was conducted by the "Commerce Violet," the school's year book. Miss Revere is 5 feet 2 inches tall, weighs 122 pounds, and has brown hair, brown eyes and is dark complexioned. Miss Revere is very pretty.

Paul Revere was the son of a French Huguenot. His mother was a Puritan of Boston, as were both of his wives. A Masonic lodge in Boston is named in his honor.

ADELPHI LODGE TREASURER
Worshipful Edward F. Estes, a past master of Adelphi Lodge, Roxbury, Massachusetts, died March 10th at his home in that city.

Brother Estes was raised in Adelphi Lodge June 15th, 1897, was Master in 1909-10 and served as treasurer from June 20th, 1922, until his death. He was a member of Mount Vernon R. A. Chapter of Roxbury, and a past commander of St. Omar Commandery K.T. of Dorchester, Massachusetts.

He was a man of outstanding charm and good heart, a general favorite among many and an exemplar in his daily life of the best attributes of Freemasonry. He leaves behind him a host of friends to mourn his passing. Of an old school which put character first, the late brother's memory will long be treasured.

NEW YORK'S NEW MAYOR

The Hon. Fiorello H. LaGuardia, Mayor of New York City, was raised to the sublime degree of master Mason in Garibaldi Lodge No. 542, Manhattan, in 1913. On October 17, 1933, life membership in that lodge was awarded Mr. LaGuardia and nine other members of 20 years' duration.

SPAIN

The Grand Lodge of Spain has removed its headquarters recently from Barcelona to Madrid, the capital city, and now is located at Calle Florida-blanca No. 1 (first floor), where it extends an invitation to all regular Masons visiting Spain to call and make themselves at home.

GRAND OLD MASON

Thomas Andrew Kistler enjoys the distinction of being one of the oldest Masons in all England. Born March 1, 1840, he joined Boscawen Lodge No. 699, Chacewater, Cornwall, at the age of 22. Later moving to Redruth, he joined Druids' Lodge of Love and Liberty No. 589, April 10, 1871, and became master of that lodge in 1882, and secretary in 1883.

In 1908 he founded Cornish Masters' Lodge No. 3324, and was its master in 1916. He has held distinguished positions in both Scottish Rite and York Rite bodies.

The following honors of the Craft were bestowed upon him by the Province of Cornwall; provincial junior grand deacon, provincial grand treasurer, past provincial junior grand warden, a rank specially conferred in 1902 by the Earl of Mount Edgcombe, then grand master of that province. In 1926 he received the appointment of past assistant grand standard bearer of the Grand Lodge of England.

At this great age his memory and physical condition are so well preserved that he performs most efficiently his duties as secretary of Druids' Lodge, and works in like manner any of the ceremonies.

He looks forward to celebrating his seventy-second year as a Mason on January 27, 1934, and his ninety-fourth birthday on March 1, 1934.

WILLIAM MORTON AND
ROBERT GELESPIE

In a cemetery at Richmond, Tex., stands a monument to the memory of a Mason and to an exemplification of the beauties of the "mystic tie." The monument was erected in the winter of 1825-26. The circumstances for the most part, are unique even in the annals of Freemasonry.

Texas was then a wild country, a province of Mexico, and peopled with but few Anglo-Americans, most of whom were the colonists who went there at the instance of Stephen Austin and his father. In 1821 a number of families from Alabama settled on the Brazos River, about 30 miles from its mouth. Among them was William Morton, his wife, two sons and two or three daughters.

Early in 1825, Robert Gelespie, a stranger, came to the home of William Morton, feeble in health and spirits, seeking shelter. In that stranger William Morton found a brother of the "mystic tie." There, "far away from familiar scenes and associations," every care and attention was administered Robert Gelespie until death, on November 7, 1825, removed him from his earthly journey.

How strange indeed are our fates! Mr. Gelespie, far from home, came upon a brother who gave him tender care during the few months he knew him in his last days. At death he closed his eyes and gave him a respectable burial. Then with his own hands he made clay brick and burned them in a kiln of his own construction. He brought shells 27 miles' distance from the bay and burned them into lime for the binding qualities of mortar. Finally, without the aid of anyone in the several processes here stated, William Morton "drew the designs on the trestle board"

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and erected a monument which to this day marks the spot where the remains of Robert Gelespie repose.

Alas! fortune was not so kind to William Morton at his death. No one was near to give him a helping hand or a comforting word of hope. Out of a life of plenty for that period, and surrounded by a loving, affectionate family, he perished alone in the memorable flood of the Brazos River in 1833, 100 years ago, and in the bed of that stream somewhere, is presumed to be his unmarked grave.

But the "mystic tie" which had a beautiful exemplification in the relationship of Robert Gelespie and William Morton, lives on in the hearts of his brothers. Sometime in the early fifties of the 19th century, when a Masonic lodge was organized in Richmond, Texas, Masonic love and affection for William Morton became enshrined forever in the annals of Texas Freemasonry, for Morton Lodge No. 72, was thus named.

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EXCEPTIONAL EVENT

On November 13th, Helen (Mont.) Chapter, R. A. M., was the scene of an exceptional event. High Priest George W. Padbury, Sr., presided over the conferring of the Royal Arch degree on his three sons, George W., Jr., Fred H. and Earl Padbury.

Five past grand high priests, grand High Priest Russell D. Miller, Deputy Grand High Priest J. Earle Halterman, Grand King Charles A. Rasmusson and Grand Secretary Luther T. Hauberg, were in attendance, some of whom participated in the ceremonies.

THE TIME HAS ARRIVED

After studying the proceedings of some sixty-five grand lodges to date, the writer has come to the conclusion that the Masonic fraternity has at last awakened up to the fact that it must purge itself of a large number of organizations which have attached themselves like barnacles to the society. Several grand masters this year in their preaching to their lodges, emphasized the necessity of a return to fundamental Freemasonry, namely, the lodge, and urged the fraternity to absolve itself from the imposed relationship which certain pseudo-organizations have used as a means of perpetuating themselves. In the state of California we have a very forceful example of the Shrine crowd going into the lottery business and involving a lot of master masons in the matter of the sale of lottery tickets. When the matter was called to the attention of the promoters, they became rather insolent, almost to the point of open defiance of the authority of the grand master of Masons; so much so that it was felt for a time that it would be absolutely necessary for the grand lodge of the state to take up the matter and formally indict the offending organization; namely, the Shrine.

Until recent years, Freemasonry has been a highly popular organization, because as long as people did not know very much about it, they idealized it, but when they commenced to find out more about it, and the manner in which its members were applying it, they did not think so much of it. But it has al-

ways carried sufficient prestige to enable any organization which set up the claim of Masonic connection to prosper, and wax strong. We have a large number of organizations today which exist because they have predicated their entrance requirements upon Masonic membership. We have a number of organizations which have sprung into existence in later years, all of them claiming to be Masonic for no other reason than one of their requirements happened to be that the applicant must have membership in, or a family relationship with, the Masonic fraternity. The latest aspirants are two boys organizations and some three or four girls' organizations, all of them able to carry on because it is possible for them to enlist the services of Freemasons in a sponsoring capacity. Of course, there are a lot of men and women who will fall for anything, provided they are given a job with a little authority, and this is the reason why these organizations are enabled to exist and to propagate themselves. Many of the members of these Masonic barnacles do things which are entirely contrary to the fundamental teachings and practices of Freemasonry. As a result the Masonic fraternity gets blamed for something for which it is innocent. We have an example of this in the lottery business which has created so much trouble during the past year.

This year more than one grand master called the attention of his grand lodge to existing conditions in the Masonic field, and indicated that in his opinion the time had come when Freemasonry, if it is to continue and go ahead, must sever itself absolutely from all suspicion that certain organizations are in any way a part of it. This

writer believes that positive steps should be taken in that direction. We have two Masonic systems which, because of their age and dignified manner of conducting themselves, and the fact that they have based their principles along the line of Masonic fundamentals, entitle them to be recognized by our grand lodge system. There are, however, a number of other organizations which should be immediately divorced from all Masonic connection, and the public given to understand that Freemasonry is in no sense responsible

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for any of the acts and conduct of these particular bodies. The Royal Arch Chapter, the Commandery of Knights Templar, and the Scottish Rite predicate their membership upon affiliation in a regular and duly constituted lodge of Masons. These organizations are serious minded, and have but one intention, and that is the upholding of high ideals, and the upbuilding of a better manhood.

This writer has every reason to believe that the time has come when we are going to see a big Masonic reorganization; when all societies that have barnacled themselves to the Masonic fraternity, will be cut off, and that we will have the lodge as the basis of all Freemasonry with recognition of the Chapter, Commandery, and Scottish Rite, as organizations for the propagation and development of principles laid down and taught by the lodge.

—By DELMAR D. DARRAH, in "The Masonic News."

NO MASONS LOST IN CUBA

The following is taken from the *Tydings*, published by Island Lodge No. 56, F.&A.M., at Havana, Cuba, in its February, 1934, issue, and is interesting in view of the recent scenes of violence that have taken place in that city:

"We have no casualties to report among the members of the lodge, as a result of the various conflicts we have gone through since early in August, unless we mention the fact that the drug store of Brother R. D. Lorie, located at Prado and Virtudes (across the Prado from the American Club), was the actual battlefield for one of the first skirmishes on August 12th. Hundreds of bullets were fired into his store, where a prominent 'machadista' had taken refuge, and every pane of glass as well as many medicine bottles, jars, etc., were broken to particles. Brother Lorie miraculously escaped untouched, but not so his pocketbook, as he lost a considerable amount of cash in the confusion, besides the heavy damage done to his merchandise and fixtures, none of which was insured."

MASSACHUSETTS — 1620

It was before Washington was born, though February 22nd, that the first official thanksgiving service was held on this continent, 1620, in Massachusetts. The day had been appointed for a general fast, as no ship had arrived in a great length of time, and the colonists' provisions were nearly exhausted. But a vessel laden with provisions arrived from England, and the day was changed from one of public fasting to one of public feasting. It is interesting to note that it was also on this day—that popcorn was first introduced to

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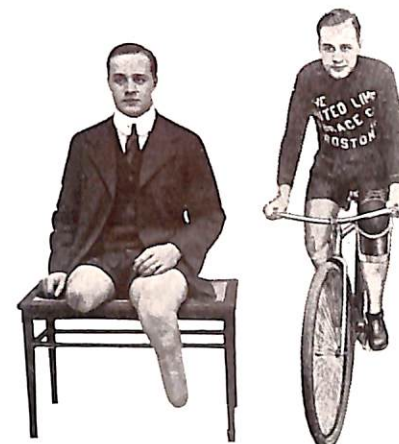
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the English colonists, on their first Thanksgiving Day, 1620. Quadequina, brother of Massasoit, offered as his contribution to the dinner a deer skin bag containing several bushels of "popped corn."

KING SOLOMON'S LODGE

There was constituted on the southern side of Breed's Hill in Charlestown, Massachusetts, (now a part of Boston) on September 3, 1783, by eight veterans of the American Revolution, King Solomon's Lodge of Freemasons. This old lodge now meets in Somerville (once a part of Charlestown). Its Worshipful Master is one of the oldest of New England's colonial families, that of Hale. So it is that Worshipful Brother Frederick W. Hale presides with dignity over this celebrated and most famous New England Lodge. It has a large and scattering membership, and among its many and prominent life members are Dr. Ernest C. Marshall of Columbus, Ohio, and others. Its jewels worn by its present officers, were made by Paul Revere, whose sacred name is on its much cherished charter. Its first Worshipful Master was one of New England's most noted patriots of the Revolution, Josiah Bartlett. It recently celebrated in "due and ample form" its 150th anniversary. The records are full and complete from its inception to date. They are worthy of reading. Among its celebrated early members was Dr. Oliver Holden, who composed the tune "Coronation" now sung in so many of our churches.

BROTHERHOOD OF MASONRY

Brotherhood is the underlying principle of Freemasonry. Brotherly Love is one of the tenets of our profession. And if man was created with the spirit of perfect brotherhood, that grace has certainly been greatly marred down through the ages. It can hardly be said that man is a brotherly animal. It seems that man is man's worst enemy. There seems to be a dominating purpose of human nature for man to take advantage of his fellows and to use them rather than to help them. To curse them rather than bless them.

Masonry deals with man. It has no other material. Then what do we mean by "making a Mason"? What is it to make a Mason? There are men who are members of Masonic lodges who do not possess the spirit of Masonry, just as there are men who are members of a church who do not possess the spirit of Christianity, and men who pose as benefactors who are not honest.

The Great Teacher touched the solution of this problem when he said to Nicodemus, "Ye must be born

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again." To make a man a Mason is to inspire him with a purpose to be everything that a brotherly man should be. It is also to inspire him to cultivate this spirit of brotherhood until it becomes a fixed quality of his soul. If in the act of initiating, passing and raising, and by the use of the beautiful lectures we do not accomplish that we have failed to make him a Mason. It is not how large a membership a lodge has, but how many Masons.

Brethren, in this age of hatred, strife, bickering and fault finding, let us all be men. We should search our lives to see if we are truly Masons in the heart or only in the ritual. Let us never forget that a true Mason was first prepared in his heart.

*"Love thy neighbor as thyself,
These are the words of the Lord,
The divine command of brotherhood,
The prelude to perfect accord."*

—GEORGE HAMLIN.

LARS A. LARSON, Grand Master, Iowa.

MAN, VICTIM OF FEAR

The news of the day, mirroring, however faultily, the movements of humanity, presents a sad commentary on the boasted intelligence of man. The title of *homo sapiens*, as applied to the poor biped who has styled himself the lord of creation, is a conceit hugely ironical, and belied by the daily follies of the race.

Just now the flames of revolt and strife of factions run from state to state through the old world. Not yet recovered from deadly and ruinous struggle, the peoples are feverishly rearming for renewed warfare. The rattle of the machine gun is heard by night and day in the streets of storied cities, once the scenes of gayety and the pride of civilization. Embittered sections of the populations rise angrily against each other, stupidly serving the purposes of interested politicians, or to forward the causes of selfish adventurers. The march of armed men disturbs the silent reaches of the northern tundras, and their tread is reechoed as armies clash in pestilential jungles of the tropics. It is a mad world, my masters; seemingly madder and more desperate as the days go by.

The greybeards who pose as statesmen are bewildered and helpless; they exhaust themselves in preparation of protocols, treaties and alliances that are wholly meaningless and without binding force. The younger men in the places of power move rashly, and are blinded to consequences. The proudest nations palter in council and are hesitant in action when firmness is needed. The wisest are as those who grope in the darkness, without sense of direction in search for the light.

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Man is ever the victim of Fear. Dread, born of desperate need, is his constant undoing. He is unable to thrust by or to free himself from terrors of the unknown. The old primal instincts, ignorant and brutal, intent only on a miserable self-preservation, are paralyzing the reason on which civilization is supposed to be built. To the frenzied crowds the present is filled with phantom dangers and the future holds no hope. The prophets of disaster and despair proclaim their stupefying doctrines in the market-places, and the multitudes are ready in response to cast by all restraints and to become as ravening beasts.

But all this is not of the throes of dissolution, but the evidences of a new stirring of life. The things of which we are affrighted are the birth pangs of the new order. The blackness of night is yielding already to the lightening dawn, with assurance of the coming of a greater, kindlier day.

It is that we have lost faith in God and man, and surrendered our souls to deadly fear. When the extreme of suffering shall have cleansed men's minds of ingrained selfishness; when the truth of human brotherhood, forced upon the common consciousness by a common misery; when Justice is enthroned—alone potent to cast out fear—then will Righteousness prevail in every avenue of life, with Peace and Accord in its triumphal train. Then shall suspicions and hatreds die away, as is the Eternal Purpose and Design. The promise of dawn will be fulfilled, and man's soul redeemed from Fear forevermore. His dark inheritance from the brute, carried as a crushing load through the centuries of struggle and despair, will be forgotten as one on awakening forgets a dream that has disturbed his sleep.

—Jos. E. MORCOMBE, in the *Masonic World*.

MASTER'S JOB A JIG-SAW PUZZLE

Jig-saw puzzles seem to have lost their popularity and fascination, and most of them have found their way to the attic or closet shelf while we seek for newer amusements and relaxation. Occasionally a former devotee of the time-killing fad has a relapse and gets out one of the old puzzles and spends an idle evening in assembling the pieces of all shapes, sizes and colors into their proper places to form the original picture. With a pertinacity that is perhaps worthy of a better cause, each little piece is placed where it belongs, where it fits with its neighbors, and where its design will do its part toward completing the perfect whole. Sagacity, perseverance, determination, and be-

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yond all patience are needed to finish
 the task for each little piece has but
 one place where it must go, and there is
 no possibility of harmony until each
 segment is placed where it will do the
 most good.

The idle fancy occurs that the task
 before the master of a lodge has some
 resemblance to working a jig-saw puzzle.
 He has before him the membership
 of the lodge as the component
 parts of his puzzle, and must carry out
 his design by placing each individual in
 the particular spot where he is best
 fitted to give strength and harmony to
 the lodge. There is a place for every-
 one, just where he will do the most
 good, and where his particular talents
 and inclinations will give the best re-
 sults. All cannot be placed in the dis-
 tinguishing parts of the picture, but
 the service and support rendered by
 those who fill in the sky line is as nec-
 essary and honorable as any other part.
 Skill, care and judgment, patience and
 perspicuity, will be needed in large
 measure to construct a perfect ensemble
 that will interlock in all its parts and
 present a solid unity of efficiency.

The simile is not perfect, for the
 master must follow the design provided
 by the traditions and principles of the
 fraternity. He must first of all imbue
 his members with a realization that the
 help of all is needed, and that no per-
 fect picture can be constructed if half
 of the essential pieces are missing. He
 must appraise the talents, capabilities
 and inclinations of each individual, and
 then convince each one that the posi-
 tion assigned to him is the one where
 he can render the most efficient service.
 On the other hand, he has the advan-
 tage that he can move his pieces
 around and change his plans as experi-
 ence suggests improvement and dis-
 closes greater efficiency. If he possesses
 real leadership qualifications he will
 have the loyal support and assistance
 of his brethren, profiting by their coun-
 sels and the experience of the masters
 who have preceded him, and so be able
 at the close of his tenure of office to
 view a picture that is a beautiful and
 perfect representation of what a Craft
 lodge should be.

—Masonic Chronicler.

MASONS

One would not describe a Mason as
 "a man who wears an insignia consist-
 ing of square, compasses and a super-
 imposed letter G." And we are quite
 sure that the average craftsman would
 be displeased if he heard the term "Ma-
 son" defined as a "pin wearer."

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 lose sight of all outward show, to dis-
 regard insignia, no matter how costly
 or artistic, and to get right down to

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the heart of the Craft and of the indi-
 vidual Mason.

Therefore, "Mason" might well
 mean an inner quality, a mental con-
 cept, a state of being, rather than a
 mere designation or term that connotes
 association with a band of fraternally
 minded good fellows. To be a Mason,
 in truth, is not restricted to the taking
 of three or more degrees, but also, and
 more especially, it is the *living* of the
 precepts contained in these degrees.

The man who states, "I was raised
 some thirty years ago," might be sur-
 prised if he were asked, "Are you still
 a Mason? Even though your dues have
 been paid up to date, are these sublime
 truths, these constructive words of ad-
 vice, admonition and guidance still
 fresh in your memory? Is your life
 governed by Masonic toleration and
 charity of thought, and are you always
 as mindful of your brother's welfare
 as of your own?"

An eminent brother recently stated
 that Masonry is needed *now* in this
 complex world more than at any previ-
 ous period. By this he could only mean
 the *practice* of Masonic tenets, the dif-
 fusion among men of that great spirit
 of fellowship which makes for a har-
 monious, closely knit citizenry in which
 forbearance, charity of thought and
 deed, respect for the democratic insti-
 tutions of government, reverence for
 the Great Architect, find their highest
 expression. Better Masons cannot fail
 to be better citizens, better friends and
 neighbors, better qualified to utilize
 the blessings bestowed by our common
 Father.

THOMAS DUNCKERLEY AND FREEMASONRY

On July 16, 1785, Thomas Duncker-
 ley, a morganatic son of George II, of
 England, founded the Masonic Lodge
 of Harmony No. 255, in old "Toy" Inn
 near Hampton Court Palace, Middle-
 sex, where Mr. Dunckerley was then
 residing. In commemoration of its
 founder, a suitable bronze tablet was
 unveiled on July 15th by the lodge on
 the site of the old inn which is now the
 foot of the new Hampton Court Bridge.
 The tablet bears the following inscrip-
 tion:

"The site of the Toy Inn, an ancient
 hostelry of note, built by Oliver Crom-
 well's troops c. 1650, rebuilt c. 1700,
 demolished c. 1840; wherein Pope
 wrote *Rape of the Lock*; the Duke of
 Clarence, afterwards William IV,
 formed and presided over his Toy Club,
 and Thomas Dunckerley founded the
 Masonic Lodge of Harmony 255 in
 1785. The lodge held here for 37 years,
 now erects this tablet July, 1933."

Previous to the unveiling ceremonies
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Palace and visited the apartments occupied by Mr. Dunkerley, from whence they proceeded to the place of unveiling, traversing the same ground he did.

The master of the Lodge of Harmony invited the deputy provincial grand master for Middlesex, A. Burnett Brown, to unveil the tablet. He said in part:

"Before I unveil this tablet I would like to give you a message from the Provincial Grand Master of Middlesex—the Duke of York. I explained to him the ceremony that was to take place here this afternoon, and he asked me to tell you how very much he is in sympathy with your object, and how much he is interested.

"He thinks—and I agree with him—that many records of sites of interesting buildings and persons, and of occurrences, are lost eventually through what I believe to be the culpable neglect of one or other generation."

Several Masonic lodges were founded by Mr. Dunkerley. A seaman for many years, he was given a special warrant to found Masonic lodges aboard ships. In his travels, he was at the siege of Quebec. Retired from the navy on a pension of £100 a year and quarters at Somerset House, he founded a Masonic lodge there. He also founded Royal Cumberland Lodge at Bath, Eng., and named it after the King's brother. For several years he was provincial grand master of a number of provinces, among them Surrey and Middlesex, both of which provinces are presided over by the Prince of Wales and Prince George respectively. He was one of the notable Masons of his period, and visited nearly every Lodge in England.

Lodge of Harmony No. 255, lays claim to being the first founded in Middlesex, but it is no longer identified with that province. Its present home is at Marylebone. It has been in continual existence for 148 years.

TRIENNIAL OF GRAND ENCAMPMENT, K. T.
By Jos. E. MORCOMBE
Editor *The Masonic World*

With opening of the New Year, those having in charge arrangements for the Triennial of Knights Templar of the United States have settled to their work with a rare enthusiasm. The most careful plans are being formulated, with determination to meet every need and suit every taste of expected visitors. San Francisco boasts of knowing how, and long experience in caring for national gatherings proves that such boast is entirely justified.

It is as yet too early to speak in any detail of the program. But it can be said that this, when completed, will be a model of its kind, comprehensive, yet planned to the last detail. A strong and

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experienced committee is giving close thought to such work. The most valuable and successful features of other triennial gatherings will be improved upon, while certain novelties of program, no less attractive and valuable, are being considered. In all things the dignity and the significance of the order is kept in view, with an absence of stiffness or over-formality giving ease and full enjoyment.

Ample funds are at disposal of the local committees, which will be in addition to the usual liberal allowances by the grand encampment for certain formal affairs. The executive committee, strongly staffed, is exacting that there shall be no waste, whether of energy or expenditure of money. Every dollar spent must serve its full purpose, whether in providing for the comfort or the entertainment of our knightly guests and their families.

The present writer may venture to speak of an addition to the program, in which he himself is concerned. This will take the form of a dramatic piece, based upon the legends of King Arthur and his Knights of the Round Table. The three great themes of the Arthurian cycle are the Quest for the Holy Grail, the illicit love of Sir Lancelot and Queen Guinevere, and the death of Arthur, after the "last great battle of the western sea." These are woven into the piece, and made manifest by episodes that are dramatic and appealing. The production will be spectacularly staged, completely directed and having trained actors in the principal roles.

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SALARIES

Masonic organizations, subordinate and grand alike, have a number of officers whose duties are of a continuous nature and require more or less time to discharge and who therefore receive compensation for the work performed. That the well-being of these organizations to a great extent is dependent upon the efficiency of these paid officers is beyond dispute. The compensation allowed these officers has recently been closely scrutinized, and such revisions as have been made have naturally been downward. While such salaries are based upon the services demanded of the officer, the financial resources of the lodge or other body inevitably must be taken into consideration.

As usual, the pendulum swings to extremes, as shown by advocates of the theory that all labor performed for a Masonic organization by members should be done without the hope of fee or reward, and that the payment of all salaries should cease, even including such positions as grand secretaries of grand lodges. The absurdity of such proposals is apparent, as it is manifestly impossible for the average man to accept a position which demands his entire time without the payment of compensation.

On the other hand, some of the grand lodges have recently had under consideration the employment of business managers to take care of the investments, purchases and other administrative affairs of the organization, duties which have generally been discharged by executive officers and committees. The theory is that the grand master is not necessarily a good business man, or cannot devote the time to attend to the details of the business affairs of a grand lodge having a large membership.

Those who advocate the elimination of all compensation fall back on the much overworked claim that it means a return to the Masonry of ancient days. The oldest records extant show allowances of various amounts, or exemption of the payment of "quarterage" to the tyler and secretary. The payments were small, of course, but it may be taken for granted that with memberships of 40 or less and meetings at three-month intervals, the duties involved were equally negligible.

Voluntary service of this character is certainly not feasible today, nor is it reasonable to ask it. There is too much

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time-consuming work to be done, and if it is not properly performed the lodge will suffer serious handicap. The amount of the compensation is for the lodge to determine, but the principle of paying for service rendered is not contrary to the spirit of the institution of Freemasonry.

—Masonic Chronicler.

MASONIC NOTES

Alex. Jeffrey, 96 years of age, Cairns Cottage, Perceton, Ayrshire, Scotland, has been a Freemason for 75 years.

Dr. W. A. Stamford, who died recently at age 93, was master of Royal Alfred Lodge No. 1028, Alfreton, Derbyshire, Eng., over 60 years ago.

February 15th marked the 33rd anniversary of the election of the Duke of Connaught, uncle to the reigning King, to the office of Grand Master of the United Grand Lodge of England.

The Royal Masonic Benevolent Institution of the United Grand Lodge of England was caring for 2,158 annuitants in November, 1933: Masons, 535; widows, 1,546; widows of annuitants, 59; daughters of annuitants, 18.

Fifteen new Mark Master Lodges were warranted during 1933, making a total of 787 meeting under the jurisdiction of the Grand Lodge of Mark Master Masons of the British Empire.

The Provincial Grand Master for Kent, Eng., Lord Cornwallis, who is also Deputy Grand Master of the United Grand Lodge, dedicated a new Temple at Sidecup, Kent, Eng., on January 30th. The new structure was a gift to Shirley Woolmer Lodge No. 2530, by T. B. Gilley, a past master of that lodge.

The Rev. C. N. Terry, teacher and lawyer for some time, Methodist minister for 55 years and a Mason for 64 years, died in the Methodist Hospital, Memphis, Tenn., on February 5, at the age of 100 years.

Two thousand friends assembled in Character Builder Memorial Hall in that city on January 19, in honor of his centenary birthday. A birthday cake weighing 1,000 pounds was served those present. He was born in Logan County, Ky. In relating experiences in his long life, he said that he voted against Abraham Lincoln, fought in the Confederate Army, played a fiddle for as long as he could remember, and chewed tobacco since he was 14 years of age.

The Rev. Mr. Terry survived his wife 32 years and is survived by a daughter, Mrs. J. S. Carlton, of Sardis,

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Miss., 6 grandchildren and 13 great-grandchildren.

Fredericksburg Lodge No. 4, Fredericksburg, Va., the Mother Lodge of Gen. George Washington, counts among its members six other Generals of the Continental Army: Gen. John Minor, Gen. Gustavus B. Wallace, Col. Fielding Lewis, Gen. William Wolfard, Gen. George Weedon and Gen. Hugh Merce.

Other distinguished members of that period were Jacob VanBraam, Disciplinary and Drill Master of Washington's Continental Army; Dr. Laurens Brooks, surgeon of John Paul Jones' ships; Gen. Marquis de LaFayette, and Sir Lewis Littlepage.

A unique event took place at the new Masonic Temple, New Orleans, La., when 12 Masonic lodges of that city jointly and publicly installed their officers for the ensuing year. The ceremony was arranged by L. E. Thomas, Past Grand Master. The installation was performed by Grand Master W. D. Haas, Jr., and the principal address was delivered by Justice Wynne G. Rogers, of the Louisiana Supreme Court. Vocal and instrumental music was a feature of the occasion.

Alexander Kennedy, of Coatbridge, Scotland, who was recently installed Master of Lodge St. Andrew, of that city, was its first Master 60 years ago and is now the only living founder.

IRISH NOTES

Edward R. Wade, Assistant Secretary of the Grand Lodge of Instruction, Belfast, Ireland, is experiencing a large attendance at his winter sessions of ritual instruction. The present program, which is given in two provinces, will continue through April.

Samuel Leighton, Past Provincial Senior Grand Warden, who is over 80 years of age, a noted librarian and curator, is writing a history of the Masonic Province of Antrim, Ireland. The matter will probably make two volumes.

Col. R. G. Sharman-Crawford, Provincial Grand Master for Down, was the recipient of a telegram from that grand lodge recently congratulating him on having attained his 80th birthday.

W. H. Darragh, Provincial Grand Master for Tyrone and Fermanagh, Ireland, states that the character of those seeking admission to the Masonic Fraternity augurs well. Greater interest than formerly he says, appears to be taken by the younger members in the practical truths which are taught by the Masonic ritual and ceremonial.

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Unfortunately for the theory of democracy, government in this world is always by the elect, rather than by the elected.

The depression will really be over when suckers begin to gather again at the intersection of Wall Street and Easy Street.

Bear in mind that the year 1933, with all its events, achievements and disasters, will be dismissed in the history books of the future with a single paragraph.

There's dangerously little difference between mass psychology and mob rule.

As the Irishman said: Don't rock the boat until we're out of the woods.

Modern art might be much improved by hanging some of the artists instead of their pictures.

Learn your alphabet, little boy, or you won't know whether father gets his living from the CWA, CCC, NRA, PWA, HLC, AAA, FOB, COD, or RSVP.

The public works program is intended to buy prosperity on the deferred payment plan. Here's hoping it won't be worn out before we've done paying for it.

Dr. Arthur MacDonald says that an average Senator's brains are two ounces heavier than an average Congressman's. A remedy for overweight is regular exercise, if an average Senator can persuade his brains to exercise.

The law can sometimes stop a man stealing, but it won't stop him from being a thief.

One effect of the depression is that a lot of blondes have temporarily gone off the gold standard.

The man who has nothing to boast of but his ancestors is like a potato—the only good belonging to him has rotted underground.

THINGS MIGHT BE WORSE

*When my luck seems all out
And I'm down at the mouth,
When I'm stuck in the North
And I want to go South;
When the world seems a blank
And there's no one I love,
And it seems even God's
Not in heaven above;
I've a cure for my grouch
And it works like a shot—
I just think of the things that I'm glad
I am not;
A bird in a cage,
A fish in a bowl,
A pig in a pen,
A fox in a hole,
A bear in a pit,
A wolf in a trap,
When I think of the hundreds of things
I might be,
I get down on my knees and thank God
that I'm me.
Then my blues disappear, when I think
what I've got,
And quite soon I've forgotten the thing
I have not.*

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"I say," he demanded, "I want to know who took that bite out of my cake?"

"I did," answered his brother.

"What did you do it for?"

"Well, when I tasted it I found out it was your cake, so I ate the other one!"

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Here's an observation

I have gleaned from the gazettes:

Gentlemen prefer the blondes

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"What?"

"I'm going to break every bone in your body."

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Little Willie (age six): "No."

Preacher — Young man, don't you know you will ruin your stomach by drinking?

Inebriate — Oh, thash all right; it won't show with my coat on.

"Boy, oh boy! That was some blonde with you last night. Where did you get her?"

"Dunno. I just opened up my bill fold, and there she was."

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Clerk: "You don't want a bird cage. What you mean is an aquarium."

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Teacher (in history class)—"Johnny, for what was Louis XIV chiefly responsible?"

Johnny (positively) — "Louis XV."

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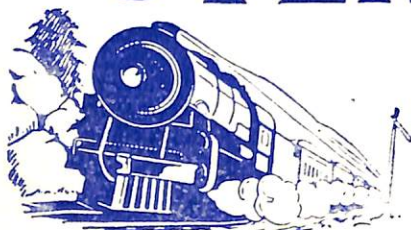
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